The chirche of the euyll

men and women / wherof Lulyfer is the heed / and the membres is all the players dyssolute and synners re-proued.

I lorde ſayng Bernardyn deſyrynge the honour of god / and procurynge the ſalute of the poore ſoules / conſyderyng the horryble blaſphemes and ſynnes innumerable that is cõmytted euery daye in playnge at the dyce and cardes / and other deuyliſſhe playes / after ỹ he hathe preched feruently / and ſuffyſaunthy declared ỹ grete euyll es and ſcandales that procedeth therby / he hath compoſed a treatye by the whiche he ſheweth from whens theſe curſed playes are comen. And how god is offended greuouſly and in many maners by them / and that by the ſame dyuers go vnto dampnacyon. The whiche treaty hathe ben extraught out of his boke intytuled ỹ cryſten reſygyon / and hathe ben tranſlated out of laten in to Frenſſhe / and vyſyted at Parys by foure venerable doctours in the faculte of Theologye / whiche haue added and dymynyſſhed that the whiche they ſawe ſeruc vnto the mater. For the whiche I Heury Watſon ſymple of vnderſtondynge / haue ſubmytted me vnder correccyon to tranſlate this lytell treatyſe in to our maternall tongue of Engliſſhe for the ſalutacyon of ỹ ſoules of them the whiche playeth / playnge all the reders or herers of the ſame to haue my robuſte language deuoyde of vnderpured eloquence for excuſed.

9

Odiui ecclesiam malignantium et cum impus non sedebo. psalmo vicesimo. b God the creatour speakynge by ꝯ mouthe of the prophete royall Dauyd agaynst the synners sayeth in this maner I haue hated the churche of the malycyous or cupll men and I shall not be with men vnpyteable or without mercy. For the declaracyon of the whiche wordes it is to note that in ꝯ holy scrypture is made mencyon of two churches. ¶ The fyrst is the churche catholyque / of the whiche my lorde sayntt Poule in his pystyll. ad collocenses primo. sayth. Ipse est caput corporis ecclesie. Jhesu cryst sayth he is the heed and lorde of the churche of ꝯ catholyques. The seconde is the churche of the cursed or cupll of the whiche the prophete in the auctorite aboued specyfyed toucheth thre poynctes or mysterpes.

¶ The fyrst is mencyon.

¶ The seconde offensyon.

¶ The thyrde obligacyon.

¶ At the fyrst poynt or mystery he toucheth the forme and the maner howe that same cursed & vnhappy churche hathe ben founden. And for to haue of this knowlege the holy doctour abouenamed sayth that the enmye of the cryften fayth / prynce of helle and of derkenesse / Lucifer seynge that the blyssed Jhesus had constructe and edyfyed the sayd holy churche catholyque by ꝯ whiche diuers on the se of this myserable worlde was drawen and conducted to the porte of salute / and to ꝯ blyssed realme of paradyse. Amoche by the predycacion of the apposties & dysceyples of our lorde as in receyuyng

worthely the holy sacraments of the same holy churche
our moder / and in herynge deuoutly the dyuyne seruy
ce he shall haue by conspyracyon and enuye dyabolyke
make conuoke and assemble all his subgectes pryncy=
palles and worste complyces for and to the ende to de
clare vnto theym that whiche he had by his obstynate
malyce ymagyned in his herte. In sayinge vnto theym
this the whiche foloweth. Chyldren of maledyccyon &
replete with malice your iniquyte knoweth that of my
nature and condycyon I am besy aboute the perdyccy
on of soules & apperteyneth also by myn offyce to pro=
cure the dystruccyon of the crystien fayth & fynde newe
inuencyons for to bringe the soules vnto dampnacion
eternal. And after this that I haue longly & profoūdly
thought I haue ymagyned and founde amongest the
other a subtyll inuencyon by the whiche we may eas=
ly wynne and draw vnto vs ỳ moost parte of ỳ world=
de that we haue loste in the baptysme of crist. you wote
and I also by your report dyabolyque that our aduer=
sary cryste hathe constytued in the erthe a churche for ỳ
good by the meane of the whiche we lese our men that
were almoost all ours and now they dymynysshe gre
tely for the whiche it behoueth me to constytute & reyse
vp a churche contrary for the euyll vp ỳ whiche I may
wynne them. And vnto the ende I wyll that all ỳ thin
ges ordeyned in his sayd churche for Arrithe and to the
honoure of god and salute of the soules be ordeyned in
myne for yll in dyspyte of god / and for the perdyccyon
of soules. And therfore I consyderynge that the world
desyreth ioyous thynges pleasaūt and delectable that
more easely draweth the hertes of men & women than

he shal leue all the werke that he hathe enterpryſed for to rynne to playe. Item in lyke wyſe in the churche of god there is a manuell/ also in our cursed churche ful of iniquyte the manuell shall be that the player shal robbe his fader or moder/ or some other of his kynne/ or yf his wyfe haue some good Jewell he shall take it/ and the dysmes and the dettes abyde unpayed/ and the testamentes of the deed are not accomplyſshed. Item there lacketh ỹ stole/ that is that after that the unhappy player shall haue pylled and robbed his kynnesmen & frendes he shall robbe some straunger/ by the whyche shall be gyuen unto hym a halter for to be hanged and strangled. There lacketh yet sayd lucyfer a chasuble that is the tactaunce of the players that sometyme shal say swere and haunte them in glorifyenge them in theyr malyce and synne by the bloode and by the dethe. &c. Jhaue wel wrongen hym/ weneth he to wynne of me. and ryghte often shall blaspheme god in saynge unto theyr wyues that they haue wonne for fere to haue noyse & leyeth with open mouthes. The clothe of the alter shal be the greene rappellcy or other clothe/ and the chalyce shal be the boxe that the parte of them that snoffeth the candell is put in. As for the messes & sacryfyces. Euen so sayd Lucyfer as in the churche of our aduersarye the preest beginneth Jntroybo and maketh his confession Also myne introybo and my confeſſyon shall be the inuentour of them that gothe playe. One unhappy player and hasardoure shal come in the morynge inuent his semblable saynge unto hym wylte thou not come/ knoweth thou not that the other are before. Ha ha answereth ỹ other Jhaue not herde masse. Care not ther

fore sayeth the inuentoure thou shalt go another tyme/ And ryght often the vnhappy wretches maketh theyr partyes on the saterdaye for the sondaye/ to the ende ꝑ all the iourney be gyuen vnto my dampnable seruyce. Then after the preest gothe vnto the alter for to saye ꝑ introyte/ and there is knowen wherof the masse shalbe Also the introyte of my seruyce dampnable is that the players shal saye/ playe we at the counsle/ the other shal saye playe we at the tryumphe. And euen soo as in the churche of god there is seuen masses more comon than ꝑ other as afore is sayd. Semblably in my churche there is seuen specyalles/ whyche is/ the mómom/ the gleke/ the flusshe/ the torment/ the regnet/ one and thyrty/ and ꝑ tryumphe. Item there is also at ꝑ masse of cryst kyrieleyson that is almoche for to saye as who said vn to god/ lorde gyue vs mercye/ whyche is a longe & orayson ryght fayre that is sayd and pronounced thryes. iij tymes that is. ix. tymes / in the name and reuerence of the trynyte and of the. ix. ordres of aungelles. But at ꝑ kyrie of my churche shall be spoken & pronounced blasphemes vpon blasphemes. For the one shall swere by the bloode of god/ the other by the flesshe/ the other by ꝑ wombe/ the other by the heed/ the other by the body/ ꝑ other by the dethe/ and consequently of the other. And ryght so as in the churche of god all the preestes whan they haue songe the kyrye alone they ende all togyder with one accorde and tune/ euenso ryght often the players repeth god/ or blasphemeth horybly all togyder in suche wyse that it semeth to be myn helle/ as it is for to speke propirly. For ryght so as paradyse is there as god is/ in lyke wyse there as ꝑ deuyll is/ is helle. Item

sayd lucyfer in the masse of god there is Gloria in excel sis in dyuers tunes after ỹ dyuersyte of ỹ festes. Euē so I wyll yf it be the feest of god that he be tempted / & yf it be the feest of his moder ỹ she be blasphemed / yf it be the feest of ony sayntes that they be dyspyted and inuu ryed. Item euen so as there is prayers ỹ is sayd hertly / also the prayers of ỹ players shall be syghes ỹ they shall make hertly whan they haue lost / & in weppynge is almoost in dyspayre. Item there is the pistyl that is sayd in remembraunce of ỹ good men of the tyme past Also the pystyll of my churche shall be the recordacyon of ỹ players of ỹ tyme paste / for often my players shall saye. By the berthe suche one was a nymble player / for whan he came to playe he had but fyue shyllynges and wanne a ryall / suche one coude nothynge lyke hym for he lost ten nobles & his gowne in one nyght. For suche one in lyke wyse that lost a hondred and his herytage. Euen so happen it to ỹ my felowe / but to ỹ. Nowe let se who shal haue ought / lose there the deuyls shnes Wore ouer there is the grayll of my fendysshe churche. That shall be the synnes ỹ the players comytteth from degree to degree / from auarice to rappne / from rapine to vsurye / from vsurye to leynge / fromе leynge to blasphemynge / and so of the other / in suche wyse that I haue made fyftene pytres for to make the cursed players dyscende in to my helles. Item there is the gospel that is almoche for to saye as good messenger . The player prayeth god somtyme saynge / I praye god my felowe that thou mayst lese. The other answereth I pray our lady the whiche is aboue in heuen that I may wynne O howe the vnhappyes are cursed to pray god that he

helpe them to wynne to theyr dampnacyon/ and in ſer
uynge the deuyll. Item ſayd Lucyfer there is the Cre=
de. That is that the players byeueth that they ſhal not
deye. There hathe ben dyuers that hathe ben ſeke vn=
to the dethe/ but w̄ grete payne they were heled whan
they retourned vnto the playe agayne. And ſomtyme
in theyr ſekenes for to recouer helth they fynde not mo
re gretter conſolacyon for to paſſe the tyme than to pla
ye at dyce and at cardes/ or to go from tauerne to tauer
ne/ or from bordell to bordell there as it noyeth theym
not as to praye for theyr ſynnes/ or ſaye dyrige for all
cryſten ſoules. As it appereth by a man of the churchey
was ſeke whiche demaunded counſayll of a doctoure
yf he were/ not excuſed for to ſaye his dyurne ſeruyce/
for bycauſe ſayd he yͤ his heed aked whan he ſawe hys
portoys. And euery daye he was thre or els foure hou=
res playnge at dyce and at cardes/ and doynge the ſer=
uyce of Lucyfer. After folowynge there is at the maſſe
the offrynge whan the preeſt offreth to god the breed &
the wyne. Alſo in my churche dyabolyque al that yͤ whi
che is brought to the playes prohybytes and defended
is offred in my name & for my ſeruyce. Now how ma=
ny may be foũden that wolde not offre fyue ſhyllynges
to god/ and offreth well ten nobles or more vnto the de
uyll. Faders and moders oughte for to kepe them well
from gpuynge theyr chyldren ought to offre to yͤ deuyl
Item in my churche ſayd Lucyfer there is ſecrete ora=
ſons. That is the grete ire/ dyſpyte/ and ſorowe that yͤ
players haue whiche knaweth theyr conſcyences. The
preface ſhall be the lamentacyons that the players ma
ke after that they haue loſte. Alas ſhall one ſaye I am

wel vnhappy I haue loste a noble as moche as I haue wonne this forteynyght. And the other answereth hym. proficiat vobis. without haynge eyte on his felowe no more than on a dogge. Item the preest at the masse of god maketh crosses. Also the cursed player sometyme with his dagger smyteth vpon the tables / ouerceth the cardes and casteth downe all to ꝯ erthe. Item for the presence of the aungelles that assysteth at the sacrament of the alter shal be the presence of the deuylles my subgectes that enuyronneth the cursed players. Jeremie quintodecimo sayeth. Non sedi in consilio iudencium. That is for to saye sayd god the creatoure by the *mouthe of Jeremie. I shall not be in ꝯ company of thē* that playeth. Item in the masse they make three parties of the holy hostye / also the players leseth theyr bodyes soules / and tempoꝛal godes. Item ꝯ preest sayeth three tymes Agnus dei in remembraunce of the three maner of folkes that were conuerted at the dethe of our lorde Semblably at the seruyce of Lucyfer there is three maner of folkes that conuerteth them to the deuyll of helle Fyrst the players. Secondly they that assyst & beholde playe. Thyrdly they that mynystre ꝯ instrumentes for to playe. Fynably sayd Lucyfer my post cōmunion that is assemblynge by euery player that vnluche he hathe wonne and put it in his purse. And the laste orayfons are dronkerdnes / glotonyes / and lecheryes that ensueth. The one shall saye in this orayson go we to drynke / By the wombe I depe for thurste. The other shall saye go we to the bordell / or to the hote hous. And the other shall saye go we slepe / and shall be in bedde vnto none / The preest retorneth to the people sainge Ite missa est

and gyueth leue to the people gyuynge them his bles-
synge. Also my leue of my seruyce dampnable is that ỳ
soules of all players are gyuen in to the handes of sa-
than & other my tormentours. The meryte of ỳ assyste
tes/ is perteyners of all the synnes that are there per-
petred. And the blessynge is maledyccyon eternel/ by-
cause ỳ the winners & the lesers are cursed of god. And
yf they do not penaunce they go vnto helle with all the
deuylles. For they that lese/ leseth paradise/ & they that
wynne/ wynneth helle. From the whiche perpl & daū-
ger the swete Jhesus delyuer vs. Amen.

¶ The seconde mysterye.

The seconde mysterye that the prophet Da
uyd toucheth of ỳ sayd churche of ỳ cursed
dicitur offensio. ¶ That is of the grete euyl-
les and horryble synnes that ꝓcedeth of
these vnhappy playes. Some cursed blynde folkes say
that it is none yll for to playe/ & that it is but a sporte/ &
that it is grete foly for to preche it/ & that they play but
for to passe ỳ tyme. But & they wyl thynke & beholde di
lygently they shall synde. xv. euylles ỳ procedeth of tho
se dampnable playes/ of the whiche. xv. euylles there is
not one but it is suffycyent for to make one lese paradyse. Alas what shal it be than of theym ỳ cōmytteth tyre
or foure togyder/ & somtyme all the. xv. And of these. xv
Alexander of alles in the fourth parte of his somme in
the questyon. xlviij. putteth the fyrst. xx. Mayster Johā
Gerson in exposynge the cōmaundementes of god put
teth. xij. Mayster Anthony of Florence in the seconde

partye of his somme putteth.xxj. And ꝑ holy sayntt bernardyn that treateth this matter putteth.xv.that is.xv. pyttes for to dyscende in to helle/ as.xv.speres that Lucyfer gaue vnto the players for to make warre ayenste Jhesu crysste. Jf you demaunde whyche are the.xv.speres. Sayntt bernardyn answereth.

¶ The fyrst is desyre to wynne ꝑ goodes of other.
The seconde is ꝑ wyll to dyspoyle his felowe.
The thyrde is vsurye eyght grete.
The fourth haboundaunce of lesynges.
The fyfth is foũtayne of forswerynge & blasphemyng.
The syxte is corrupcyon & dystruccyon of youthe.
The seuenth sclaundrynge of good folkes.
The.viij.dyspraysynge of ꝑ prohybycyons & defences of the chirche.
The.ix.losse of tyme.
The tenthe fraudes and falsenes.
The eleuenth angre and debates.
The twelueth dysperacyons and madnes.
The thyrtynth folysshe adoracyon.
The fourtynth nourysshynge of olyuyte.
The fyftynth vyle lyfe and dyshoneste.

¶ The fyrst spere that is how he hathe grete desyre for to wynne the goodes of the other/it is auarycе and cupidite roote of all euylles whiche is comonly in the players. Some say Jf had as lefe lese as wynne. But it is not trouthe. How wel that he be a grete lorde and that he playeth but a peny or a grote yet wolde he not lese/ eyther by pryde dysdeyne/ or shame or some other wyse

but desyreth for to wynne. And thus it is auaryce and couetyse to haue the goodes of other / that is ryght agaynst the commaundement of god that sayth. Non concupisces rem proxumi tui. That is for to saye. The godes of other thou shalt not couete for to haue vnlefully It is another thyng of the desyre of a good labouryng man that desyreth to wynne his iourney / for thou hath his payne and his laboure. But at the playe thou doth thy selfe we no profyte but grete dōmage / as well vnto the soule as vnto the body / and goodes temporalles fyrst as vnto the soule / for oftentymes for the playe he leseth the dyuyne seruyce / and the thynges that appertayneth vnto his salute. Secondly as vnto ꝑ body / for he consumeth hym nyght & daye / and yeldeth hym vnutyle for to Werke. Thyrdly as vnto the goodes temporalles / for somtyme he leseth his goodes and others also. Now then mayst thou couete his syluer than With a clene conscyence. And therfore sayeth my lorde saynt Poule prime ad thimotheū sexto. Radix omnium malorum cupiditas. Couetyse sayeth he is the rote of all ylles and of all synnes. Certaynly it is comonly in ꝑ players / by the whiche it Wyll procure in them the braunches of synne / as a rote of a quycke tree. That is for to Wyt / rapyne / vsury / lesynge / swerynge / blasphemynge and ꝑ other that cōsueth of cupidite and auaryce. And of this couetyse as it is rote of all cuylles is synguler ly wryten by saynt Gregory and saynt Ambrose in the decrete that begynneth bonorum. And in the decrete folowynge in the xlvij. dystyncyon.

¶ The seconde spere is volūtas spoliādi. For ꝑ wolde dyspoyle hym ꝑ ꝑ playeth w/ this is rapyne / domestike

those that seme harde and dyffycyle. We shall call oure sayd chirche vnder the name and tytle of game. And by this meane we may recouer in to our dampnable subgeccyon them and they that were escaped from our hãdes with dyuers other. These thynges sayd all the satalytes and complyces dyabolyques answered in this maner/ in cryenge and howlynge with byghe voyces/ we wyll and consent to all this whiche thou sayeth/ & we reioyce vs/ and with all our power we shal enforce vs for to helpe the to accomplysshe thy dampnable purpose. For we demaunde nothynge but to do ylle. Then sayd Lucyfer to the ende that more vnhappely ỳ thynge come out in effecte it behoueth in this chirche after our malyce acheued to edefye thre thynges.

¶ The fyrst is the offyces and benefyces.

¶ The seconde the instrumentes and apparayll.

¶ The thyrde solempnytees and sacryfyces.

¶ Fyrst sayd Lucyfer I wyll ordeyne in my chirche ỳ offyces and benefyces. And euen so as in the chirche of crysst our aduersary there is one chefe ỳ hathe all puyssaunce/ that is for to wyte the pope/ in lyke wyse I wyl that there be one heed in my chirche. And that shall be I that shal be the heed of ỳ players and of the other vnhappy dampned. And then answered al his supposes it pleaseth vs/ it pleaseth vs. After said Lucyfer I wyl haue cardynalles/ and ordeyne that they shal be ỳ grete lordes the offycers and all the prelates that taketh a waye these playes wherof procedeth so many euylles/ and synnes/ as baylyes/ the iuges/ the prouostes/ ỳ lieutenauntes/ the mayres/ and all them that maye take them awaye/ how well that theyrselfe playe not. Quia

qui tacet consentire videtur. That is for to saye who ꝑ
is shyll & may punysshe semeth to gyue his consentyng
to the thynge that he seeth done. The moost gretest lor
des are ỳ cardynalles ꝑ whiche is by my syde. Theyr
names are regystred in ꝑ bokes of the dampned. And
then after I wyll haue bysshoppes in my churche. Tho
shall be the gentylmen burgeyse / and marchauntes ꝑ
haue the greate halles gardyns / and courtes there as
is tenysplayes clossche berian / fre squarc / and dyuers
other semblable playes that scoles be holden of. Item
there is ỳ house episcopall besyde the churche. And also
in this maner I wyll that besyde myne be bordelles ta
uernes sellers / and hote houses dyssolute there as is cō
mytted so many horryble synnes. After euen so as in ỳ
churche of our aduersary there is chanōs / and curates
I wyll that the hostelers & tauerners be oure curates
there as our subgectes may go drynke / laugh / and ma
ke good chere. Our chanons shall be they that assyste &
beholde the playe and wage / or lerne money for to ha=
ue parte of the butyn or wynnynge that ỳ same vnhap
py players shall make. Item more ouer I wyll haue cha
pelles euen so as there is in the churche of our aduersa=
ry cryst / and that shall be the barbers shoppes and su=
che maner of folkes there as is tables for to passe the ty
me whan they haue nothynge to do. Item I wyll haue
oratorys and places to prayc in / for there is in ỳ chur=
che of our aduersary. That shall be the houses of some
burgeyses marchaūtes / where as secretely & not open
ly they resorte and playe togyder tyne or foure / or fyue
or syxe hasardours and other miserable men & women
And shall be there vnto mydnyght playnge at dyce or

at cardes. And vnto all the abouesaid players for theyr seruyce/ dystrybucions & wages we shal receyue them with vs/ and promyse them the wages of euerlastyng dampnacyon. Item yet wyll I that there be dyuerse men and women for to come and se the seruyce in oure chirche/ as at the seruyce of oure aduersaryes chirche/ And that they kepe grete scylence/ and beholde the players affectuously swere/ and blaspheme/ and wronge eche other. It shall be they the whiche beholdeth ỹ players playe at dyce or cardes/ the whiche shal be wel by the space of thre or foure houres or more in lokynge/ & beholdinge the players/ indurynge colde/ hongre/ and other necessytees. And shall not anoye and werry them so moche as to be one houre in the chirche of god. Also to the ende that my chirche fayle not/ and bycause that dyuers of our officers maye happen deye I wyll that the chyldren loke vpon theyr faders that playe/ and ser uauntes theyr maysters/ & so of other degrees as well the aūcyentes as other/ to the ende that they take plea sure in it/ and that they may lerne and contynually vp holde it. Ryght so as in the chirche of god the chyldren lerne of the auncyent men for to vpholde the seruyce of crysst after theyr dethes. And yet better to the ende for to haue yonge folke amonge the olde I ordeyne that ỹ fyrst day of the newe yere they gyue vnto the chyldren maydens & bacheliers newe yeres gyftes/ as pynnes/ poyntes/ and moneye for to bye lekerous thynges/ for to go to the tauerne and other places dyssolute and yll. to the bordelles and other vnthryfty places/ by this we may wynne moche. Vnto the whiche answered all the deuylles of hell his complyces w one voyce/ be it done

be it done/be it done we consent therto.

¶ The seconde partye.

Come we now vnto the seconde partye in ꝑ whiche it behoueth to se and speke of the instrumentes and apparayl of the churche Dis bolyke in the whiche is the ordynaunce ꝑ so to weth. And Lucyfer sayd. I ordeyne the instruments and apparayll of my churche. And fyrst bycause that in the churche of our aduersary crysst there is a messe boke for to saye masse/euen soo in oures there lacketh one/ & I ordeyne that it shall be the dyce. For ryght so as in ꝑ messe booke of the churche of god there is .xvi. lettres by the whiche the crysten men and women knoweth the wyl of theyr creatour/also in the dyce that is our messe boke there shall be .xvi. poyntes by the whiche al my servauntes the players shall knowe my wyll. Upon thys poynt one may demaunde how one may knowe ꝑ cursed and dampnable wyll of Lucyfer and to whome he hathe reueled it. Answer that to a Senatour of Rome the whiche was of so peruers and euyll gouernynge/ that by his glotony and lubrycyte he became lazar and pudacre. And whan he sawe that they separed hym frō the company of the other he was so vnpacyent that he swore that he sholde venge hym on god. And one daye after dyuers blasphemes he thoughte how he myghte do some thynge in dyspyte of god and of crystendome/ anone came the deuyll of helle to hym in the forme of a blacke man and demaunded hym what hym ayled. He answered that he was halfe madde & that he thoughte and sought how he myght do ony thynge agaynst god for the perdyceyon of soules. Then the deuyl presented

hym a dyce and sayd vnto hym. If thou wylt do that ꝑ
whiche I shall tell the thou shall be cause of the damp-
nacyon of innumerable soules. And what sayd he. It
is that thou playe with this dyce here & lerne ꝑ other
for to playe. And whan ꝑ in playnge there cometh one
poynt thou shall saye in dyspyte of god. Whan there co
meth twayne/ thou shalt saye in dyspyte of god and of
his moder. Whan there cometh thre/ thou shalt saye in
dyspyte of the trynyte. Whan there cometh foure/ thou
shalte saye in dyspyte of the foure euangelystes. Whan
there cometh fyue/ thou shalte saye in dyspyte of ꝑ fyue
woundes of cryst. Whan there cometh syxe/ thou shalt
saye in dyspyte of the syxe solempne feestes of ꝑ churche
of god. There is the inuencyon of ꝑ dyce. And after lu-
cyfer said euen so as in the messe boke of our aduersary
there is many and dyuers messes / for all that there is
seuen moost comon that the ygnoraunte preestes saye.
The sondaye of the trynyte/ the mondaye of all soules/
The tewesdaye of aungelles. The Wednysdaye of all
sayntes. The thursdaye of the holy ghost. The frydaye
of the crosse. The saterdaye of Marye our aduersarye.
Thus sayd Lucyfer to sathan. Thou shalte haue in dys
pyte of all the soules in purgatory the masse of monday
Thou belzebub in dyspyte of the aungelles thou shalte
haue the masse of tewesdaye. Thou astaroth in dyspy-
te of al the sayntes in paradyse thou shalt haue ꝑ masse
of wednesdaye. Thou asmodeus in dyspyte of the holy
goost ꝑ shalte haue ꝑ masse of thursdaye. Thou mam-
mona in dyspyte of the passyon of cryst our enemy thou
shalt haue the masse of frydaye. Thou belphegor in dys
pyte of Marye our aduersary thou shalt haue ꝑ masse

of laterdaye. And I sayd Lucyfer wyll reteyne that of sondaye in dyspite of the trynyte of paradyse. For vnto me appertepneth the mooste solempnell. Upon this poynt is to be noted that whan one wyll make a masse to be sayd he ought to make it to be sayd of the daye/or elles let the preest doo it after his deuocyon. And here is as of the messe booke. ¶ After sayd Lucyfer euensong as there is in the churche of cryst a portoys for to saye matynes and euensonge. Also I wyll haue one in my chirche/and ordeyne that it shall be the cardes. And ryghte so as in the portoys of our aduersarye there is dyuers hystoryes/as the hystorye of the natyuyte/of the resurrecyon/of kynges and dyuers other/in lyke wyse wyll I that there be pompous hystoryes in otures/as kynges/quenes/and varlettes. I wyll more ouer that my storyes haue grete sygnyfycacyons also wel as they of cryst. They that are paynted within sygnyfyeth ȳ auarycc and cupidite of the cursed players. And those of ȳ kynges sygnyfyeth pryde inobedyence & arrogaunce. They of the quenes lecherye and lubrycyte. Those of ȳ foles the grete folye of ȳ players that weneth to wynne a thynge transytorye/and leseth the rychesses eternalles. And those of the varlettes sygnyfyeth that the players are seruaūtes of me Lucyfer. Upon this poynt is to be noted as sayeth saynt Ambrose. He is reputed ser vaunte of the mayster that dothe his operacyons. The cardes with paynted hertes sygnyfyeth that they whiche playe haue gyuen theyr hertes vnto the playe & vnto the deuyll. And those there as is the traffes sygnyfyeth the folysshe toye that they take in seruynge lucyfer. They of pyckes sygnyfyeth the noyses and debates ȳ

procedeth. And those of dyamondes sygnyfyeth that ꝑ
churche infernall shall be paued with theyr soules. Loo
here as touchynge the portoys. And is to be noted that
dyuers saye whan they are rebuked for playnge at car
des that they doo it but for to passe the tyme and for to
take recreacyon. But thou player I demaunde the yf
thou founde a booke in thy chambre and were well su
re that the deuyll had composed it yf thou wolde passe
the tyme for to rede in that boke. I byleue that nay/ & ꝑ
thou sholde not be well tyll that it were out of thy hous
Be ye sure & certayne that the deuyll of helle hathe ma
de and composed the dyce and the cardes. And my lor=
de saynt Bernardyn wolde not haue sayd and preched
it/ nor lefte it by wrytynge yf he had not ben well infor=
med. And therfore euenso as they that make sell/ & bye
bokes for to saye the dyuyne scrupce may be called the
lybrayres of god. Semblably they and those that ma=
ke sell and bye the cardes wherwith they do make the
scrupce of the deuyll may be called the lybrayres of the
deuyll. And yf they saye that we wyll confounde them
and dyshonoure. Answer. But eyther the contrarye/ we
wyll reyse/ honoure/ and saue them. It appereth yf o=
ne were in ꝑ scrupce of a hangman/ and that his frend=
de purchaced hym an honest offyce in the courte of the
kynge/ he sholde do hym grete pleasure and honoure./
Ryght so wyll we dra we them out of the scrupce of the
hangman of helle suche makers/ sellers/ & byers of car
des and purchase and put them in to the scrupce of the
kynge eternell the whiche reygneth in heuen. And af=
ter that Lucyfer sayd vnto his complyces infernalles/
the whiche were aboute hym makynge greate Joye.

In the churche of cryst there is the auter / also for oure
alter shal be the tables. And as afore the alter of our au
ter sarye there is a lytell wyndowe for to put the rely=
ques in / in lykewyse shall we haue a sachell tyed to the
tables for to put the dyce and ỳ table men therin. And
also as there is alters portatyues in the churche of god
Semblably we shall haue tables portatyues for the la
dyes whan they go on sportynge. And after sayd Luci
fer in the churche of cryst there is ỳ vestementes. Fyrst
there is an ampt that they put on the heed / ryght so the
ampt of my churche shall be ygnorraunce and blyndnes
of the players / for they haue no conscyence of nothyng
and careth not for ony thynge that is tolde them. It is
certayne semblable that they confesse therin not / in soo
moche as they retorne after they confessyon vnto it a=
gayne. And somtyme it happeneth that the fader and
the moder reproueth theyr chylde / and for all that they
do but mocke them / and haue no conscyence nor fere of
god. Item sayd lucifer there is a whyte aube by ỳ whi
che is sygnyfied that dyuers oftentymes playeth theyr
gownes / and wereth because of the playe theyr whytes
knotted vpon theyr sholders. Item there is a gyrdell
that holdeth the aube. This gyrdell here in my churche
is the grete affeccyon that drawyth the players to the
playe / and that holdeth my seruauntes for to do my ser
uyce. It is a grete thynge of the dysordynate affection
of a player / somtyme he shall ryse oute of his bedde / or
shall departe from the churche and leue the dyuyne ser=
uyce whan his felowe maketh hym ony sygne. ¶ And
how well ỳ the sayd player hath moche werke on han=
de and that he hathe promysed to yelde it at a certayne

For whyles that they playe yf one cryed take ỳ theues none of the players wolde flee/ for they are theues domestiques. But for to speke more properly this rapyne is myxt with treason for it is cõmyxted of cruelte and drynkynge the one with the other. This cruelte is ryght often amonge the players for the one wolde haue dyspoyled the other vnto theyr shyrtes / more than dothe the outlawes. And dyuers tymes he whiche weneth to dyspoyle his felowe is dyspoyled hymselfe. And of suche is verifyed the holy scrypture ỳ sayth Vae qui prędaris nonne et tu prędaberis ipse. That is to saye cursed player that robbeth the other shalt thou not be robbed. There is dyuers that hath played theyr wyues gõwnes and kyrtylles and other good Jewelles that they myght gete. And wolde haue played more yf they myght haue goten more/ in whiche they haue not lesse synned. Bycause that god loketh not alonely at the werke of the synner but at the wyl of ỳ sinner the whiche is reputed for the dede. And therfore as vnto god that knoweth the hertes and voluptuous wylles reputeth it for rapyne. Unde. xiij. q. v. c. Si quis. is sayd that god interrogeth not alonely the hande but ỳ herte. ¶ The thyrde spere is vsurye ryght grete / for it abydeth not a yere nor a halfe nor a moneth nor also a hole daye. yf one receyue for a hondred nobles that he hath lente / a hondred and .x. or a .C. vj. at the peres ende is sayd and reputed an vsurer. What shall one saye of hym that gothe to playe with ten nobles / and in playnge receyueth thyrty that same day. Certaynly it appereth that it is a grete vsurye. For the whiche he may not reteyne it for hym / but is holden to restore it vnto certayne

thynges or gyue it vnto poore folkes as it shall be de-
clared. And yt he se he ought to take hym to hymselfe
and to his soly an vsurer sayeth Tryllotome is cursed
aboue al the other. Semyme at the playe one lenneth
sylver for to haue prouffyte but they say it is but for to
laughe how well that it is a greate synne as toward
god. Of this we haue the decretall of excessibus prela-
torum / ỹ begynneth. Inter dilectos / where as is made
mencyon how the [illegible] condempned a man of ỹ chur-
che that lente .ri. pens at the playe for to haue twelue. &
was iuged an vsurer it is not a lytell synne.
¶ The fourthe is multitudo mendaciorū pernitiosum
At the playes is many lesynges and specyally mortall
For to deceyue and begyle his nerte felowe. Players
haue no conscyence. Unde ambrosius. Et habet .xx.ij.
q.v. the chapitre. Cauete. Omnes qui dicunt mendacī-
um filij sūt diaboli. All they sayeth he that telleth lesyn
ges are the chyldren of the deuyll. And to the ende that
they byleue the better theyr lesynges they conferme thē
by othes. And in that wyse they are forsworne. ỹ whi-
che is alwayes deedly synne at ỹ leest whan they swe
re voluntaryly. For sometyme they swere agaynst trou
the by god by my fayth. &c. there is as moche and as of
ten in rekenynge of theyr game. And all this it behou-
eth to tell at the artycle of the dethe / and at the iuge-
ment of god eueryo as it is wrytten matthei.xij. De omn
verbo ocioso quod locuti fuerint homines reddent ra-
cionem in die iudicij. Yf it be so that we muste yelde ac
count of the pronounced wordes / what shal it be of the
lesynges / swerynges / blasphemynges / of iuckynges
detractyons / and so forthe of the other. And more ouer

not alonely they ꝑ playe telleth lesynges/ but also they that beholde them. As in the place of the tenplaye there shall be well a hondred persones durynge the euensonge and sermon. And god vnderstandeth how many lesynges/ detractyons/ swerynges and blasphemynges there is sayd and done/ they are innumerable. And ꝑ players shall saye it is aboue the corde / another shall saye I reporte me vnto suche one. And they shal ruge wronge sometyme for hate / or for couetyse bycause that they haue waged on theyr hedes. It is no mervayl yf ꝑ players dampne them/ for oftentymes they that beholdeth them offendeth god the creatour alonely in soo moche as they lese the tyme/ and becometh necligent & slouthfull in good operacions/ and will go to the tauerne.

¶ The fyfth spere dicitur fons blasphemie atq; periurioꝝ. It is the fountayne of al blasphemes and of al forswerynges. In none exercite is god blasphemed so moche and all ꝑ courte celestyall as in these playes diaboliques. O how many and what blasphemes yssueth out of the cursed players agaynst god/ the blessed vyrgyn Marye and all the sayntes of paradyse. The whiche synne is not alonely mortell/ but so horryble and so greuous that god hathe cõmaunded in the lawe in the xxiij. chapytre of leuitꝝ. Who soeuer blasphemeth sayeth he the name of god let hym be put to dethe/ as to the body dethe corporel/ and as of the soule yf he do not penaunce dethe infernall. And sometyme agaynst suche folkes god hathe made horryble Jugementes. For oftentymes the eyen of the mysserable and cursed players are yssued out of theyr hedes and fallen vpon the table. Sometyme tormented and possessed of ꝑ deuyl of helle.

Somtyme the mouthe tourned arseuerse/and other ly
ke. And for all that the good Jhesus complayneth hym
and sayth. Nomen meum iugiter blasphemat. That is
for to saye my name is contynually blasphemed. Who
that wyll knowe the greuousnes of ỳ synne of blasphe
mynge he nedeth not but for to beholde the punycyon
that is ordeyned of our moder holy churche agenst the
in the chappytre statuimus. extra de maledicis. Alas al-
so how many other werkes execrable & horryble proce
deth of suche playes. Somtyme the cursed players be-
teth and breketh the ymages of our redemptour/of the
blyssed vyrgyn Mary/ and of the other sayntes/crye/
yell dysplyse/reproche/fyght & murdre the one ỳ other.
By the thynges aboue sayd playe may be called heresy
for asmoche as it is an arte/ or a werke by the whiche
they that exercyse it fall in to foule and abhomynable
synnes. Thou wylte saye that the tenysplaye is lycyte.
Certaynly god is there mercuaylously and ryght often
blasphemed as euery body knoweth. And ỳ moost gre
test lordes and ryche men are the moost greteste blasphe
meres and swerers. Good cryslen men that loueth wel
theyr salute and helthe sholde be ryght sory yf they we-
re constrayned for to abyde in a tenysplaye/ or serue &
fournysshe them of balles. yf thou say I wynne my ly
uynge. Sayut Austen answereth the. The wynnyng
is in thy coffre but the dõmage is in thy conscyence/ &
therfore they ought to take away tenysplayes and bou
lynge alees. For who that wolde take away the foun
taynes the chanelles sholde not renne. The closshe ban
kes/ boulyng alees tenysplayes and other semblables
is ỳ boucherye where as is dysmembred ỳ precious

body of the blyssed sone of the vyrgyn Marye and his pretyous blode shedde. And therfore suche players blas phemers are worse than the Jewes that haue crucy= fyed our lorde/ for at ye leest they lefte y body hole But the se here breaketh it & pulleth it in pyeces. They wyll saye that kepeth suche playes/ houses/ and places ot tynne y they are not cause of the cuylles that is commytted. I demaunde the thou that holdeth a tenysplay/ par auen ture thou hathe .xx. yere to kepe it/ and is certayne that god shall be blasphemed durynge that terme one onely tyme. Tell me in conscyence yt thou maye ryght wyll y kepe the sayd playe. I byleue yf thou be a good cryste= man that thou shalt answer that for to wynne al y go= des of the worlde thou wolde not permyt that god we re blasphemed in thy house. And for all that thou arte well certayne y not alonely durynge this .xx. yere/ but or it be a moneth passed he shal be blasphemed more than xxx. tymes. Thou wylte saye y thou knowest nothyng therof/ & yet thou seest it by experyence euery day. For the whiche the phylosophre sayeth. Quicquid viget se= su non indiget probatione. It is noo necessyte to prone that/ that is sene with the eye. But and it were defen= ded that they sholde not playe duryng the dyuyne ser= uyce/ that is duryng the masse/ mattyns/ euensonge/ & the sermon. Secondly y they sholde not playe by auart ce and couetyse to wynne/ but alonely for the dyuer or souper the one of the other/ and by recreacyon. Thyr= dly yf it happened ony for to swere/ blaspheme/ or dysp= se god or his sayntes that he were incontynent accused vnto the iustyce for to make the punycyon. These thre thynges here well obserued and kepte/ it sholde be no

The chyr. C.i.

ther thynge. But so as they vse it/ it is a playe & werke dyabolyque.

¶ The .vj. spere is corrupcion and marrynge of youth Wyll ye well byeke and corrumpe a ponge persone sende hym vnto the playes/ be they also well ordeyned as you wolde/ verytably they shal be chaunged & become cuyll and dysobedyent vnto god/ and rebelles agaynst theyr frendes. prime ad corinthios quintodecimo. Corrumpunt bonos mores colloquia prava. Sayd quod bernardus. Quātomagis ergo opera prava. Sayest/ my lorde sayne Poule the cuyll wordes corrumpeth ỳ good condycyons. By more stronger reason sayeth sayne Bernardyn/ the cuyll werkes. And therfore it is wryten. vj. questione prima. in the chappytre ex merito.. De tertiores sunt qui vitam morēsq; bonorum corrumpūt his qui substantias aliorum prediaq; dirpiunt. Thou wolde thynke grete cōscyence for to gete.xx. nobles out of ỳ coffre of thy neyghboure. Be sure that thou do the more greter yll without comparyson whan by thy playes and cuyll examples thou art cause to corrumpe the good condycyons and lyfe spyrytuell of theym that beholdeth the playe.

¶ The seuenth spere is scandalum virorum iustorum. It is sclaundre by the whyche good folkes are yll edyfyed of players and are dyssolute/ dysplesaunt/ and stered to cuyll. This vyce is as sekenesse contagyous/ for whan one seeth another playe wher as he thought not for to playe/ he is incyted and styred for to playe as the other. And in the selfe wyse whan the chyldren are inclyned for to ensue and folowe the meurs and condycyons of theyr kynnesmen/ in seynge theyr fader playe/

blasphemie/crye and do other euilles that procedeth of the playe/ without refraynynge they custome themi in thynges semblable. And thus the fader dõmageth hys chyldren/seruauntes/and other by his euyl exampie in playnge. Knowe þ it is not a small thynge for to sclaũdre his neyghbour/nor a lytell synne/ for our lorde sayeth. Mathei decimo octauo. Qui scandalizauerit vnũ de pusillis istis qui in me credunt expedit ei vt suspendatur mola asinaria in collo eius et demergatur in profundum maris. Sayth our lorde. It shall not be so gree te hurte myserable that gyueth euyl examples to other yf one put a mylstone aboute thy necke and caste the in to the depest of the see as it is to sclaundre and gyue occasyons of synne by euyll werkes and euyll examples to them that byleueth in me. Somtyme the moder seynge her sone a player and a ryottour she shall be dysplesaunt vnto the dethe/and shall saye I am wel vnhappy and myserable to haue suche a chylde that goth in to helle Verely it is so/and gothe with all the deuyl les where as perpetually he shall be beten & tormented And all the players yt they doo not renaunce and leue these playes dyabolyques. Thou sayeth þ it is nothyn for to sclaundre the symple folkes/ here yet what oure lorde & redemptour Jesu cryst sayth Vae homini illi per quem scandalũ venit. Certaynly sayeth our lorde. Wa ledyccyon be gyuen to hym by the whiche cometh sclaũdre. O cursed and vnhappy player I demaunde the yf thou dyde make a hole vpon the brydge/ or vpon some other perylous and daungerous passage/ and þ fyrste man or woman the whiche shal passe therby by case of aduenture falleth therin in to the saidryuere or water/

sholde thou not be cause of his euyll/ and worthy of gre
te punycyon onely after ꝟ legystes. Now answer/ whi
che is greter euyll to make a body fall in to the ryuer or
be cause to make hym fall in the peryl of his soule. It is
euydent and manyfest that the seconde is ꝟ moost gre=
test euyll. And therfore leue these playes cursed ⁊ damp
nable and put payne to redyfye by good werkes thos
and them that by your sclaundre haue ben yll edyfyed.
¶ The eyght sperre is contẽptus matris ecclesie seu u=
obedientia. These hasardours and cursed players are
unobedyent to our moder holy churche ꝟ whiche defen=
deth the playe at the tables/not alonely to the men of ꝟ
churche/ but also vnto the laye people/ in suche maner ꝟ
whan he is correcte yf he amende hym not he ought to
be cursed/ euen so as it is wryten in the decrete in ꝟ cha
pytre. Episcopus. in the. xxxb. dystynccyon that is take
in the canon of ꝟ appostles where as it is sayd. Episco
pus aut presbiter aut diaconus alee aut ebrietati deser
uiens aut desinat aut certe dampnetur. Subdiaconus
autem aut lector aut cantor similia faciens aut desinat
aut communione priuetur similiter et laicus her tbidẽ
in forma. That is for to say a bysshop or a preest or a de
ken that contynueth at the playe of the tables/ cardes/
or dyce or ryot yf he leue not suche playes he oughte to
be deposed yf he be subdeke/ lectour/ or synger/ or a lay
man he must cease also or elles be cursed / these are the
propre wordes in the place declared. And ye must note
pryncypally these wordes apposed in the sayd canon.
Scilicet deseruiens desinat dampnetur ⁊ cõmunione
priuetur. For by the fyrst worde that is sayd deseruiẽs
is gyuen vs to vnderstonde that yf they be not accusto

med they shall not bere the sayd payne after the glose./ How well ꝑ they synne mortally in playnge as sayeth mayster Raymon/ and mayster Anthony of Florence/ in his somme sayeth that how wel that some hath wyl led to saye that it is no mortal synne to playe saue whā *they accustome them/ whiche is not true. For how wel* sayeth he that the custome greueth the synne/ for alꝑ it nieueth not the spyce or gendre of synne. For it maketh not of a synne venyall a synne mortall as sayeth sayut Thomas. As the synne of dronkennes/ to the whiche ꝑ playe is compared as vnto the sayd payne/ the whiche is deed ꝑ synne for to cōmytte it one tyme wyttyngly/ how be it ꝑ he hathe not yet the payne/ saue whan one is accustomed for to be dronken and vse the same. Byꝑ seconde worde scilicet defmat is gyuen vs to vnderstā de that how well that he is accustomed for to playe he ought to be admonested/ and after ꝑ he hathe ben warned pf he wyll cesse he shall eschewe the payne. But he ought to do penaunce for the synne that he hathe done in playnge. By the other wordes dampne'ur ⁊ cōmunione priuetur/ is gyuen vs to vnderstande ꝑ playnge at the playes aboue sayd is deedly synne and wel greuous. One may proue it in this maniere/ none maye be deposed or cursed saue for deedly synne. By the chapytre. Nemo episcoporum. xi. q. iij. Now it is so ꝑ the plāyer at the tables ought to be deposed or accursed after the canon aboue said. Ergo it folowyth that it is deedly synne/ seynge also that suche playe is defended in lyke wyse by the lawe cyuile/ and lawes of the paynyms and infydeles. As it appeareth in the dygestes in the tytle of alee ludu ⁊ aleatoribus. And syth by newe consty-

tucpon made by the emperour Justynyan the whyche begynneth. Alearū vsus wzyten in code in the ende of the rubrysshe of religiosis et sūptibus funerū. And not content with this defenderh it yet agayne in the volume & booke of autentyques in the tytle of sanctissimis episcopis at the paragraphe interdicimus in the.ix.collacyon / and that is also put and alegged in the sayd code in the tytle of episcopis et cle. And begynneth also ỹ sayd autentyque interdicimus where as it is textually defended not for to playe / and not to be partaker of the playe / and that more is for to beholde playe. It is semblably defended by the dzoyt canon and holy decrete in dyuers passages. And in lykewyse in the chappytre clerici officia. at the paragraphe. Id aleas et tarillos non ludant nec hujusmodi ludis interfint de vita & honestate clericozum in antiquis. And vpon this paas is to be noted after the doctours that the playe of tables maye be called all game that is toyned and subgecte to fortune pzyncypally. How well that it is medled with craft as the playe of dyce and the playe of cardes / and other lyke. And therfore the texte in the sayd autentyque interdicimus / vseth of this terme and worde tabulas / & the other dzoyts aboue alegged of this worde alea. Note that our lorde sayeth in the gospell luce decimo. Qui vos spernit spernit me. Sayeth oure lorde in spekynge to his dyscyples and to theyr successours / they ỹ whiche myspzyseth you that is for to say the prelates of the chirche in theyr ordeynaūces / they myspzyse me & contempneth / What is it for to myspzyse & contempne ỹ commaūdements of our moder holy chirche. Certaynly it is a gre

te sunne as it appereth clerly in the holy decrete Si qui xxvi. distinctione ubi dicit gregorius. Paganitatis peccatum incurrit quisquis dum cristianum se esse asserit sedi apostolice obedire contemnit. Sayeth saynt gregory ꝑ in euery body remmeth ꝑ synne of a payrnim whā he sayeth he is cryssen not obeyenge the churche.

¶ The .xx. here is perdito temporis. That is that the players leseth theyr tyme mutylly and all the goodes ꝑ they myght do. How wel that dyuers ryottours not cārynge for theyr salute make not grete estymacyon. For all that the prudentes that beholdeth the euyll ꝑ is done/ and the welth that is lefte vndone/ hathe therof grete conscyence/ and suche maner of folke consydereth not ꝑ valoure of the tyme/ the shortnes of it irrecuocable. The preyousnes of the tyme is soo grete that in lytell space a man may haue remyssyon of his synnes/ purchace ꝑ grace of god/ and acquyre the glorye of paradyse. And therfore sayeth seneca. Nulla maior iactura q̄ temporis amissio nam recuperari non potest. In the worlde sayd he is not so grete dommage as the lesynge of the tyme/ for asmoche as it may not be recouered. Ha poore and mysserable synner affusked how shalte thou yelde accountes of the tyme that god hathe lente and gyuen the for to do penaunce and good werkes. The whiche thou haste euyll employed in seruynge ꝑ deuyll of bel as well on the daye as on the nyght festes and holydayes. Certaynly thou shalte answer therfore greuously. For as sayeth saynt bernarde. Dñe tēpus tibi impēsū requirēt a te q̄ luter sit expēsū. and yet. q̄ sicut nec capilꝰ de capite. sic nec momentū peribit de tempore de quo scilicet non oporteat reddere rationē. this putteth he here.

That is for to saye that we must yelde accountes of ỳ tyme ỳ hathe ben gyuen vs in this worlde here. Job ỳ holy man consyderynge this / a wold the men abusyng them of ỳ tyme that is sente them for to saue theyr soules sayd in weppynge. Dedit homini locum penitencie et ipse abutitur eo in superbiam. Job vicesimoquarto. God sayeth he hathe gyuen vnto the man the tyme present / not for to playe and lese it vycyously / but for to do penaunce. And he waseth it in pryde / inuanyte and in all synnes. Item these folkes thynke not on the shortenes of the tyme of this present lyfe. Of the whiche Job speketh quartodecimo capitulo. Breues dies hominis sunt. The dayes of man are shorte and sone passed. Certaynly they are ryght shorte / for whan we shall be at ỳ dethe it shal seme vs to haue lyued lesse than an infaut And therfore sayeth sayut Austyn. Omnia tẽpora eternitati comparata quasi punctus sunt. All the tyme sith the begynnynge of the worlde tyll vnto the ende compared to the eternyte that we shall haue after this lyfe present is but one poynt. Item they consyder not also, the tyme passed is irrecuerable and shall neuer retorne. O ỳ ỳ vnhappy dampned & reproued synners myght recouer one houre of theyr tyme lothe after that they haue failed and felte the ryght horryble / intollerable / and eternall paynes of helle from whyche they shall neuer departe. What dylygence thynkest thou that they wold make to thynke on theyr synnes / to confesse them / & confelle them / and to crye mercye / and for to reconsyle them vnto god in purpose to be soner cassen in to a tur noyse brennynge / than euer to retourne to playe defended / or retourne to synne. But as sayeth the prouerbe.

Foles do not bileue/tyl they receyue greue. And therfo re after the doctryne of sayn̄t poule ad galat. vi. Operemur bonum non dicit ludum dum tempus habemus. Wake we sayd he good werkes / he sayd not playe we at the cardes whyles that we haue the tyme. Thou sayest that thou muste passe the tyme. Alas ỹ dampned that are in helle wherwith passe they the tyme. Certayn ỹ to bayne them within the furneyse of fyre of helle. Thynke that & ỹ soules of purgatory were in this lyfe how they wolde occupy ỹ tyme in weppynge theyr sinnes and doynge penaunce. We take no regarde therto wherfore yll shall come to vs.

¶ The x. sygne is fraudes et falsitates. Comonly there is but fraudes and deceytes in these cursed playes. Je remie none. Loquitur pacem cum proximo & in occulto ponit insidias. They shall saye playe we truely. But in theyr hertes they haue wyll for to beggyle eche other in hydynge the cardes / in callynge awaye the dyce / in rekenynge / in gyuynge false money the whiche is mortall synne. As it is sayd extra de furtis et vicesima quinta distinctione in ỹ chappytre vnum quartus propterea ieremias dicit vnusquisq; a proximo suo se custodiat. ỹ prophet Jeremye sayeth euery body beware of his neyghbour and haue no truste in his broder. For at thys daye the fader wyll beggyle the sone / and the moder the fader / and so consequently of the other.

¶ The xi. sygne sunt ire et rixe. It is noyses & debates. one shall saye suche one hathe wonne my money / shall I neuer loue hym / he is cause that I am a poore man. And reproches so many that it is meruayll with noyses that of it procedeth. Somtyme they shal put them-

selfe by the heere & gryuynge them wodes with theyr daggers and sleeth the one the other. And ryght often tymes the chyldren that haue but .iij. or .v. yere fyghteth & commonly are cursed for they haue crownes/ you faders and moders you are ryght dylygent for to make your chyldren haue crownes. It were better vnto dyuers that they had neuer had them/ for ryghte often they dra we bloode the one a fanother/ and therby renneth in the sentence of cursynge by the whiche procedeth and happeneth innumerable euylles. O how many is there the whiche by aduenture hathe ben cursed by the space of twenty or thyrty or forty yere. And haue not thought ones theron/ but forgeteth it clene. Itē often you make them haue crownes of the partye of ỹ deuyll. That is whan yoll gyue money for the crowne For it is symony put the case that you gyue the money to hym that mynystreth the thynges of ỹ chirche to vp holde hym it is iuste and reasonable. But seynge that the byshoppes are so well rented here in this countree they put themselfe in grete peryll in takynge moneye/ and also they that gyueth it. And thus that the whiche is goten of the party of the deuyll/ with grete payne hathe it good ende. For it is wryten in the chappytre ¦ mira mur. distinctione septuagesima prima. Vir bono peraguntur eritu que malo sunt inchoata principio. With grete payne shall it haue good ende the thynge that is euylly begonne.

¶ The .xij. spere is fallynge in dyspayre. Certaynly by the playes one putteth hym in many inconuenyentes. Sayth saynt Bernardyn how many tymes haue we herde say in our tyme that players haue dyspayred the

And to the ende that I recomute some of them / it is to
be noted that in a cyte of Lombardye named mutina.
As my lorde sayut Bernardyn hathe herde recyted of
a man worthy of byleue the mervayllous thynges ha
the ben knowen by experyence. The fyrst is that there
was a man the whiche for asmoche as he had losse his
money at the playe / by the tymes hanged hymselfe by
the necke. But the fyrst two tymes he escheued it by ꝑ
helpe of some folke that founde hym in that estate / the
thyrde tyme he hanged and choked hymselfe. He sawe
another the whiche in lyke wyse after that he had losse
his money came in to his hous / and on the nyght at ꝑ
houre ꝑ euery body slepte he rose vp lyke a madde man
and all aboute his house assembled greate quantyte of
wodde and put the fyre therin to ꝑ ende that he his wi
fe and his chyldren were brente in ꝑ fyre. The whyche
thynge had ben accomplyssed yf it had not ben ꝑ god
ꝑ creatour wyllynge and desyrynge ꝑ salute of ꝑ pore
soules by his bounte and mercye sente a man thider ꝑ
began for to crye fyre and reyse vp all the neyghbours
by the meanes of whome the fyre was staunched / and
they delyuered. The thyrde is of a player ꝑ whiche ga
ue hymselfe to the deuyll after that he had lost his mo=
ney. Thynke you at this daye that they make eschyma=
cyon to saye the deuyl take me body and soule. It was
comaunded hym to watche one nyght vpon ꝑ walles
of the cyte / whan he was at ꝑ fote of the stayres for to
go vp / he sawe ꝑ deuyll in the lykenes of a Gryffon / of
whiche he was sore aferde. And then the deuyl sodayn
ly began for to raupsshe hym & gaue hym horryble wor
des / & he thynkynge how he had gyuen hym to ꝑ deuyl

demaunded forgyuenes of our lorde/ and dyde soo moche by weppynges & lamentacions ỹ he foundemercy a nenst god/ and was delyuered fromme the enemye. And then incontynent he came vnto ỹ preest that sawe these thre thynges by experyence as he recoũted to ỹ sayd sayntt Bernardyn/ in manyfestynge and declarynge ỹ case as it was happened hym. And in wytnesse therof he shewed hym his sholdres greuously wounded/ and his confessyon herde deyed two dayes after. In thys maner dyuers haue fallen in dyspayre.

¶ The.xiij. is adoratio stulta. This is a folysshe adoracyon for the player maketh of the playe his god/ in soo moche as he hathe leuer lese the grace of god than to leue playenge. And often for the loue that he hath to playe he is contente to transgresse the cõmaũdementes of god. For as sayeth my lorde sayntt Austyn in the booke named de doctrina cristiana. Illud ab homine colitur quod preceteris diligitur. That is for to saye ỹ the whyche thou loueth moost/ and to whome thou obeyeth soueraynly thou maketh it thy god. The dyce sayth whã thou playeth that thou hast lost/ paye/ leue thy money with suche one/ and thou dothe it. And in lykewyse of cardes whan thou leseth thou payeth. I demaũde the yf thou obey vnto god soo lyberally. God byddeth the ỹ thou make restytucyon of that whyche thou hathe of others/ that thou gyue almesse to the poore/ and thou do the nothynge. Wyll ye knowe the grete folye of ỹ players/ and howe promptly they obey to the dyce and to ỹ cardes theyr ydolles. The blyssed sayntt Martyn that was ryght lyberal for the loue of god gaue but halfe of his mauntell. But the cursed players gyueth it hole for

the dyce and the cardes. And somtyme gooone and dooblet/ and to the ende that he be knowen that he is of ỹ lyueray of the deuyl he gothe all naked as his mayster that is all naked. And that worse is he gyueth often ỹ ỹ is not his/ for he dooeth by blurye that ỹ whiche he hathe not/ and robbeth his neyghbour/ and more ouer one may knowe how the players are foles and vnwyse. For as it is thus that the vnderstandynge of ỹ man is ryght noble/ for all he submytteth hym to obey to the bone of a dogge/ and byleue his iugement. And not wstandynge he wolde not byleue the sentence of Johan/ Andrewe/ or some other well famed doctours without appellacyon/ as he dothe at the sentence of his iuge the dyce/ or ỹ cardes/ whiche seeth not/ hereth not/ nor speketh not. And yet he dothe more grettre honour to thre dyce/ or to a payre of cardes than he dothe to the humanyte of our lorde/ for often at the playe he is blurped & blasphemed. And therfore our lorde in complaynynge hym of the players sayeth in this maner by the mouthe of the prophete royall Dauyd. Foderunt manus meas et pedes meos. &c. They haue perced my fete & my handes/ and haue put me in suche estate that one maye tell al my ribbes and bones. Note poore mysserable player yf thou were a good cryssten man whan there sholde be nothynge elles to withdrawe the from suche playe saue onely the gooone of thy redemptoure that was played at the game of lorde as it is wryten. Superdesterunt meam miserunt sortem. It sholde be a sufficyent cause to absteyne you from suche playes/ and to haue abhomynacyon to playe/ make/ sell/ or bye dyce and cardes/ or other lyke.

¶ The fourtynth spere is ocij nutrimentum. That is nourysshynge o fvnlustynes / vnder the vmbre too be not vacabunde. yf a man wyl be perfytely vnthryfty ye nede not but to put hym to folowe the playes / for sythe euer after he shall be vnthryfty at ỳ werke / you se it by ỳ experyence of dyuers / they can not abyde halfe a day at werke. Semblably of the chyldren that wyll not lerne no crafte. Slouthe is tho that dyuers haue but lytel conscyence of after saynt Bernarde nutrit vicioꝝ et totius inimica virtutis. The playes are ỳ nourysshynge of slouthfulnes & enempe of all vertues as it is wrytten in ỳ .xij. chapytre of ỳ prouerbes. He is rycht folysh ỳ folowethe slouthfulnes / & in ezechiel in the .xvj. chapytre. The cause of the iniquyte of Sodome was pryde / glotony / auaryce / and slouthe / as rote of all the euylles that is procedd.

¶ The .xv. & laste spere is turpis et infamis vita. This life is vyle and abhompnable. For they that accustome them for to playe becometh dronkerdes and harlotres and haue no cure of theyr wyues nor of theyr chyldren And shortly they are in the indygnacyon of god and op probyte of the men as sayeth the psalmyste. Opprobrium hominum & abiectio plebis And consequently they do agaynst the fyrste cõmaundement of dryst. That is for to wyt to lyue honestly without hurtynge of other / in peldynge vnto his neyghbour and euen cristen that the whiche appertayneth to them. As bydeth ỳ dryst vulgatyes.

The prophete after that he hath sayd odiui ecclesiam malignantum it foloweth cuz impijs nõ

sedebo. That is for to saye I shall not set me with the euyll/ or men without pyte. Whan the men are assem=bled for to do some good god is in the myddes of them And whan they are assembled for some euyl god is not there but the deuyll of helle. The players comonly are not assembled saue for euyll intencyon/and also the de uyll gouerneth them and helpeth them to fyght woute pyte agaynst our redemptour. For there is founde but fewe palyes there as oure lorde is not offended/ and ꝑ mortally/ or at the leest venyally. And ryght often that the whiche is mortell we repute often for venyall. And also the contrary. And for the venyel one shall be tor=mẽted in the fyre of purgatory. Venyell synne dysposeth to mortal and dyuynyttheth hete in the body. For al that it putteth hym not out of the charyte of god. And ryally there is so moche synne cõmytted at the playe that one maye well saye that it is a dysprayse of Jhesu crist And whan there sholde be none other synne but vayn swerynge and blasphemynge yet is it a grete thynge/ For in as moche as is in the blasphemers they cruce=fye our redemptour and putteth hym to dethe. And for this thyrde mystery we haue to beholde whiche are ꝑ folke that dampneth them by ꝑ playes aboue sayd.
And wereth my lorde saint Bernardin that there is .iij. manet of folkes/ that is for to wyt.
¶ They? faders and moders.
The players.
They? wyues and chyldren.
They that gyueth the houses for to playe
They that make/ sel/ or bye/ gyue/ or lenne the dyce/ the cardes/ the tables/ or other playes.

They that serue the players or gyue them ether fyre or candell.
They that beholdeth them.
They that lenne them money for to playe.
The Juges and prelates that suffreth them & myghte et them.

¶ The fyrst are ꝑ vnhappy players that are in ꝑ fyrst place and offendeth god mortally/and dampneth their soules whan they playe at ony playe defended/as the play of dyce/of cardes/of tables. & other playes of chaũce & hasarde. Secondly whan god is offended by swerynge/lesynges/blasphemes and so of other. Thyrdly whan they playe by auarice and couetyse to wynne./ Fourthly whan they obserue not the tyme/as whan ꝑ they sayt the masse sermon or the euensonge/or ꝑ they playe or daunce in holy groũde/they thynke to wynne and leseth moche. And yf the players wyl make due penaunce they are bounden to two thynges. Fyrst to confesse theyr synnes & purpose neuer to retourne agayne. Secondly they are bounden to make restytucyon of al that whiche they haue wonne at these cursed playes./ And that it is true we shall put ten Wytnesses worthy of credence and byleue/that is for to wyt Asteranus libro quinto.ti.rrr. Maister Johan of Gerson in his precepteyre vpon this passage. Non furtũ facies. mayster Ambrose sphyera in his quadragesimal of the flourr of sappyence maysler Johan cõstobrim Whyte freer in his treatye of Justyce commutatiue. Innocent. Hostiense Raymon maysler Nycole de lyre/sapnt Bernardyn/& maysler Rychardc armeuille in his quarte in the dystinction.rb.m.the.v.artycle/the questyon.by. The why

che doctours sayeth that the playe of dyce / and of cardes and other semblables are in suche wyse defended þ that whyche they wynne is vnlustely goten / and þ they may not with holde it. This proueth mayster Nycole de lyre vpon these wordes non furtū facies. Thou shalte make no theftē / and sayeth that the reason therfore þ none maye with holde that þ he hath wonne at þ playe is for the playe of the dyce / of þ cardes / and of þ tables is defended and forboden by the lawes and by þ droitz writen. And therfore in thynges so wonne one muste haue good tytle / good fayth / and iuste cause. Whyche are the thre thinges necessary in the same who that wyl haue ryght and possede ony good temporell. This confermeth mayster Johan Gerson in exposynge the. viij. cōmaundement of god / and sayeth in this maner. Agaynst this cōmaundement thou shalt cōmytte no theftē. they and those synne that by playnge at the dyce / cardes / tables / or other playes forboden wynne þ goodes of other and retayneth them. For one may not by right withholde that whyche he hathe wonne at those playes But behoueth to restore it agayne to hym that he hathe wōne it of / or gyue it to the poore folke after the moost comon opynyon And we muste dystynguе it after the sayd doctoure. For yf thou haue wonne of ony that are not able to helpe themselfe / as is ydyottes / vnreasonable men / chyldren not of grete age / vnthryfty / relygious wedded women / seruauntes / men of the churche / þ playeth the goodes of poore folkes and other lyke / or yf þ haue induced and tyced ony for couetyse of wynnynge or yf thou haste beggyled ony in playnge in gyuyng false dyce / false cardes / or mysreckenynge. In these cases

thou arte bounden to reſtore vnto them that whiche ꝑ haſt wonne/and ought not to make none aumeſſe / but yelde it vnto them. But yf ony that hathe puyſſaūce for to forbere it that hathe loſte at playe/and that thou haue wonne it without fraude or deception/thou art not holden to reſtore it hym. For he that hath loſte it is not worthy to receyue it. And that not withſtandyng thou can not withholde it w̄ ryght. But ought for to departe it vnto the poore people. And ſo ſholde the wynner put the gaynes in his purſe / for other wyſe it is agayuſt ꝑ comaundement of god. non furtum facies. Theſe thyn ges ſayeth mayſter Johan Gerſon. But how is ꝑ vn derſtonden that it ought to be gyuen to the poore folke Shall the playet ſaye I wanne yeſterdaye ten ſhelyn ges/and to daye I retourned and haue loſt ten. For to wyt yf I am holden for to gyue vnto the poore folke ꝑ the whiche I had wonne yeſterdaye/how well that to daye I haue loſte it. Sayeth the doctours that ye. For thou mayſt not play the goodes of the poore folke/ it is not thyne. For concluſyon alwayes ꝑ playet leſeth his tyme/ his ſoule/ and his temporal goodes/ wherfore ke pe them therfro that wyll.

¶ The ſeconde that dampneth them by the playes are the kynnelmen of the players. As the fader and the mo der/ the mayſter ꝑ mayſtreſſe/ and pryncipally for thre reaſons. The fyrſte is whan they chaſtyſe them not as they ought and are holden/ and therfore they are ꝑ cauſe of the euyll ꝑ they do. Secondly whan they are pat ty felowes at the playe. It happeneth oftentymes that the moder and her chyldren are nourryſſhed w̄ the win nynge of the playes/ & is culpable of the ſynne/ for they

set them on werke to the ende that they make good che re. And suche maner of folkes is bounden to make resti tucyon of ꝑ whiche they haue receyued as it is wry= ten in the decretall de mutuis ⁊ damno dato in ꝑ cha= pytre. Si culpa.

¶ The thyrde reason whan they are vnpacyent. Dy= uers tymes thou shalte se that the kynnesmen is so re= plete with vnpacyence that they curse them and gyue them vnto the deuyll and swereth and blasphemeth ⁊ angreth them agaynst theyr chyldren that is players/ Not for ꝑ loue of god/ nor for the salute of theyr soules. But bycause they waste and dystroye the goodes of ꝑ house. And so they fall in vnpacyence and destryeth the dethes of theyr chyldren and theyrs also/ whiche is cle ne agaynst the commaundement of god.

¶ The thyrde that dampneth them by the playes are the wyues and theyr chyldren. Fyrst whan they parte of the prouffyte of the playe/ and restoreth it not. Right often the wyfe shall bere a pledge for to make good che re on/ whiche ought not to be done. For it is comen of deuyllyshnesse/ yf she had not grete necessyte. Secondly whan they are vnpacient. For dyuers curseth ꝑ hou re and the daye that they were maryed on. And often= tymes becometh noughtypackes for the playe of theyr husbandes. And thyrdly whan the chyldren playe by ꝑ exemple of theyr fader and moder/ specyally whan the playe is holden in theyr house. In lyke wyse ꝑ dough= ters becometh harlottes. Whan they playe in a house/ I demaunde the what maner of folke are they that re sorteth thyder. None but knaues and ryottours/ whi= che shall speke of rybaudrye whyles the other playeth/

And ỳ maydens that are grete ỳ spynneth on theyr rocke besyde them shal here al this. And there shal be made dyuers dyshoneſt and vyllayne approchynges and occasyons of unnumerable synnes. I speke not of ỳ maystres of the hous. Certaynly they shall come often in to thy hous vnder the coloure of waygynge but it shal be to deceyue thy wyfe. For they shall abyde drynkyng and playnge vnto mydnyght / and then they wyl saye it is to late to go vnto theyr lodgynges lette vs haue a chambre and all the nyghte god wote what they doo. Thou knoweth not all yf thou be wyſe take good kepe that of thy house be not made the churche of ỳ deuyll And knowe for a trouthe that there is dyuers ỳ careth not for to lese theyr money to the ende that they may come vnto theyr enterpryſe.

¶ The fourth are they that gyueth the houses the places the courtes there as is made the playes. As tenyſ playes and clothbankes suche houses byeth our grete mayſters for they haue more greter rentes bicause of the playes that is made there sayeth saynt Bernardus It semeth me that one may not hyde prouffyte in the place that is so full of iniquytes. How is it that the burgeyſes wynneth in lettynge forthe theyr houses there as is exercysed these playes dyaboliques. And that causeth the marchauntes to wynne in sellynge the dyce and the cardes ỳ tables and other playes. For they are partakers of al the euylles that foloweth. Bycause that they gyue cause and place for to commytte ỳ synne in of the whyche they muſt yelde accounte before god And al they also the whiche kepeth sellers where as is playng at the dice and cardes erly and late at al tymes

to the ende for to sell theyr drynke/or to haue some gay nes. And for to vnderstande ꝑ grete pll that it is to suf fre playenge in theyr houses it behoueth to loke ꝑ tyrst lawe in the tytle aboue alegged de aleę lusu et alcatoꝝ bus. in the olde digeste where as is thus said. Si quis illum verberauerit in cuius hospitio lusum est in aleą. vel si dolo aliquid subtractum fuerit iudicium ei non da tur. This lawe that is made by a paynym to the detes tacyon of the playe sayth that whan a persone holdeth players in his house/yf it happened ꝑ the meane whyle that the players is in his house ꝑ he be beten or hurt or that his money be stolen out of his coffre or other go des/and ꝑ he complayne vnto ꝑ Justyce/this lawe sa yeth that the Juge shall gyue hym none audyence. by cause of the detestacyon of his synne. What shal we say of them that holdeth the playes in his house. Of ꝑ whi che folowth so many euylles and scandales. And som tyme gothe for to fetche the players for to playe all the nyght. They playe not agaynst theyr wyll/for they ma ye put them oute. It sholde be another thyng of an hos tel er that lodgeth men of armes/& the kynges seruaū tes/to whome they dare not bydde goo oute for fere of betyng. But his wyfe may speke hardely/for they wyl be ashamed to smyte her. And therfore amonge you wi ues yf you be good cristen women you ought for to cry and rather chese to deye than to suffre that god be offe ded in your houses whan you maye let it. For a goode childe may not suffre that his fader be wronged in his propre house. In some place of this realme was a gen tyman that ledde a harlot in to a hous that he had let ten to a crafty man. Whan this man sawe this harlot

he layd vnto ꝯ gentylman/my lorde yf it please you/ye
shal haue her out of this hous. For yf you do not I pro
myse you by my fayth that I shall put the fyre in ꝯ hou
se. And thus the lorde was constrayned to put her out.
But what shall we saye of dyuers/they despyse not that
theyr houses be brente/for they haue prouffyte and the
grace of the lorde.ye but for all that they are in the in-
dygnacyon of god the creatoure. Tell me what prouf-
fyteth it the to be in the grace of this lorde that is a ry-
baude/harlot/and theef. If thou be in his grace it may
be that thy wyfe is his hore for all reprobacyon.
¶ The fyrth ꝯ do dampne them by the playes are they
that make the dyce/sell/bye/gyue or lenne.
¶ The fyrte are they that make the cardes/that sel the
bye them/gyue them/or lenne them.
¶ The seuenth are they that make the tables/sell/bye/
gyue/or lenne.
¶ The.viii.are they that make the berlans/tho ꝯ selle
them/bye them/giue them/or lenne them/tho ꝯ gyueth
the stuffe for to make them. As the bones/the paper/ ꝯ
colours/the moules/and thynges lyke. All these here a
re cause of the cuplles/blasphemes/sclaundres/and vn
happynes that foloweth/and shall yelde accountes at
the Iugement of god. For as sayeth the doctours. and
amongest the other mayster Anthony of Florence. par
te secunda tytulo primo capitulo vigesimo tertio. Saint
Bernardyn in the treatye that he hathe made of the re
lygyon cristen/mayster Ange of clauasio in his sownne
in vocabulo ars/mayster Henry herp in exposynge the
commaundementes of god. The sownne of roscil vnvo-
cabulo negociano de floribus sapientie sermone trice-

simo quinto. Suche maner of folke is not in the estate of grace but dampneth theyr soules. And that more is they may not be assoyled but yf they leue theyr craftes. De penitentia distinctione quinta/the chappytre falsas the chappytre fratres/and the chappytre negocium. And they ought to denye theim the body of our lorde Jhesu crysst as they do in Almayne/and in the cyte of Mylan For whan Ester daye cometh they are expulsed & casse out of the chirche as the comon harlottes of the bordel And after whan they are deed they are sente in to ꝑ fyl thy donghyll/and there is buryed with the horses and carren. There is some that sayeth/ yf I knewe ꝑ it were deedly synne for to make/sell/or bye the dyce and the cardes for nothynge wolde I medle therwith. Vnderstande what our lorde sayeth. In ore duorum vel trium stat omne verbum. That is for to saye one ought to byleue the wytnes of two or three. I aske the yf thou rede thyrty or forty myle ferre and that thou came to the entrynge of a wodde fyndynge there a lytell shepeherde ꝑ sayd vnto the/my frende passe not thorowe the wodde wherfore good sone/forbycause that there is foure murderers ꝑ euen nowe hathe cut the throte of a marchaūt or twayne. Tell me trouthe wolde ꝑ passe forthe/passe/ I shall kepe me well therfro. And how tho it is but a lytell shepeherde that hath tolde it the/in effecte ꝑ shalt saye for all that I wyl not put me in daunger. Nowe yf it be so that thou byleue a lytell shepeherde for thy lyfe corporall wherfore than byleueth thou not so many notable and holy doctours and prechers the whiche shewyth and declareth the the salute and helthe of thy soule/and thou to be so neclygent to put it in forgetynge.

And for to declare this mater more largely we shal take a prepolycyon that is wrytten in the pystyll that my lorde saynt Poule sente vnto the Romayns / where as he sayeth. Prouidentes bona non solum coram deo sed etiam coram omnibus hominib⁹. ad ro. xij. That is to saye / for to haue paradyse it suffyseth not to be goode before god / but to doo good werkes before the people. Upon the whiche wordes saye we one prepolycion generall and note it for it toucheth euery estate / and specyally theym that medle with dyce and cardes. I bycue yf you vnderstande it well you shall knowe the greate perylles that you are in / and the euyl that you do. The prepolycyon is suche. Euery body that hathe desyre for to depe well and that hathe wyl for to come vnto ỳ glory of paradise is holden and bounden vpon the payne of mortal synne to lyue so vertuously that it gyue none occasion nor knowlege to his cristen broder to offende god mortally. Prouidẽtes bona non solum coram deo sed etiam coram omnibus hominibus. One myght speke here to the baudes ỳ steleth the soules of Jhesu crist from faders and moders / maysters or maistresses that sheweth euyl ensamples to theyr meyne / to the rayllers that maketh the dyssolute garmentes / to ỳ crafty men that sheweth theyr chyldren / seruaũtes to make fraudes and deceptes / and maketh them werke on the holy dayes. But come we vnto them *that medleth theym to* make dyce and cardes. *I praye you tell me by your* cõscyence yf a boye or a ryottour bye a payre of cardes of you / or a payre of dyce is it not wytyngly mater for to offende god mortally / it is manyfeste. If you saye that you can not tell the experyence sheweth it openly at ỳ

eye the grete cuylles and horyble blasphemes and sin
nes innumerable that is compted euery daye. In su-
che maner that yf you were by them sometyme tyl myd
nyght and wrote all the wordes ỳ yssueth out of theyr
cursed mouthes/ you wolde saye that with grete payn
the deuyll myght fynde so many. Who is cause. It is ỳ
cardes that thou haste solde. Now ymagyne how ma-
ny soules is dampned in hell for the dyce and for ỳ car
des that hathe ben made at Parys/ at Lyon/ at Rom/
and in other places. And thynke you not that it cryeth
vengeaunce to god the creatoure agaynst them that is
cause of theyr dampnacyon/ certaynly yes. Wyl ye kno
we perfytely ỳ cuyll that folowyeth of dyce and cardes
Our lorde answereth. A fructibus eorum cognoscetis
eos. you shall knowe them by the frupte that they bere
One knoweth not the bounte or malice of a tree by the
braunches or leues/ but by the frupte ỳ it bereth. Now
take we two trees. The fyrste shall be a harlot the whi
che hathe ben in a chambre by the space of xx. yere com
myttynge her lechecye with her ribaude. And ỳ other
tree shall be a maker of cardes or dice/ or tables/ and o-
ther instrumentes of playe of chaunce/ the whiche sith
xx. yere hetherwarde hathe alwayes made dyce & car-
des/ now demaunde we oure lorde and redemptoure.
Lorde god tel vs yf it please you of whiche of these two
you haue ben moost offended/ of the harlot/ or of the dy
ce & cardes made by this man here. I byleue yf it plea
sed hym for to speke ỳ he wolde saye. A fructibus eorum
poteritis cognoscere. you maye knowe it shall our lorde
saye by the frupte that is yssued therout. I wyl not cō-
pare the operacyon of this harlot to the operacyon of

this carde maker/or maker of dyce/but the cuyl that is folowed/and wyl proue that god hathe ben more offended by the cardes that hathe ben made in the house of this cardmaker/or dyce maker/thā of ꝑ lechery of this harlot for foure reasons. The fyrste for this wretchyd harlot hath not offended our lorde but in her chambre where as she was presente. But the cardmaker/& maker of dyce is occasyon that our lorde is offended / not alonely in one house and one strete: in one parisshe/but in all the towne. And not alonely in one towne / but in Paris/in Roen/in Lyon / and in all Fraunce as well as here in this countree/and throughe all cristendome ferre and nere.

¶ The seconde reason for this harlot offendeth god but only in her lyfe / but the cardmaker and maker of dyce is occasyon that god is offended in his lyf in his dethe and after his dethe. Note cardmaker and maker of dyce whan thou shalte be in the artycle of dethe and ꝑ one shall holde the candell in thy hande/and that the preest shall crye Jhesus my frende Jhesus / it may be that some playeth with the dyce or cardes that thou hast made/and for asmoche as he leseth his money in temperig and blaspheminge god and brekynge the cardes shall saye. All the deuylles of helle take the soule of hym that hathe made these dyce or cardes. And peraventure he shall be a man of the chirche/or relygyous/or an abbot or a byssshop.

¶ The thyrde reason is that this harlot offendeth god onely whan she waketh/but this cardmaker/and maker of dyce are occasyon ꝑ god is offended whan they wake/whan they slepe/whan they take theyr refectyō

whan they are in the chirche to praye god/and ꝑ meane whyle the players gyueth hym to the deuyl and curseth hym. And ryght so as a good cryſten he maye ſaye vnto god. Particeps factus ſum omnium tunentiũ te. Lorde god I thanke ꝑ of that thou maketh me perteyner of all the goodes that your ſeruaũtes maketh. Semblably he that medleth hym to make/ſell/ and bye ꝑ dyce and the cardes may ſaye vnto the deuyll ꝑ he is perteyner of all ꝑ euylles and ſynnes that is cõmytted by the players.

¶ The fourth reaſon is that the lechery of this harlot harbe not ben occaſyon ſaue onely to make two perſones too ſynne/ the and her lemman. But the cardes of this cardmaker/and the dyce of this dyce maker haue not ben onely cauſe that two perſones harbe offended god/ but .cc.ccc.li. ¶ M. thouſande. ¶ M. and innumerable of all eſtates. For it is one of the greteſt abuſinges that domyneth to daye in cryſtendome.

¶ There is dyuers abuſynges perticulerly in all eſtates/ as in the eſtate of the chirche where as ſymony regneth/ in relygyon propryete and inobedyence/ amongeſt the nobles rappyne/ in iuſtyce pyllynge/ ſcratchyng and ſleynge of poore people/ amonge ꝑ burgeyſes vſurye/ auarice/ and inhumanyte/ in marchaundyſe fraudes and deceyuyons/ amonge the crafty men leſynges forſwerynges/ breckynge of holydayes & ſo of other.

But there is an abuſe generall ꝑ whyche toucheth euery eſtate grete and lytell/ ryche and poore/ wherof ſpeketh the prophete zacharye octauo. That is ꝑ abuſe to playe at the dyce and cardes from whyche proceedeth ſo many euylles and ſynnes that as the doctoures ſayeth

they transgresse and breke the .x. cõmaundementes of god/ they contemne the fyue commaundementes of holy chirche. By this blyndnes they commytte the seuen deedly synnes/ they adnychyll the seuen gyftes of ỹ holy ghost. By this abuse they make irreuerence to ỹ holy sacrament of the chirche/ they renne in the indygnacyon of god. By this abuse cometh often warres/ pestylences/ famynes/ and mortalytes/ by this abuse they lese the realme of paradyse and gothe vnto dampnacion eternall. Now thynke how many soules there is damned in helle for the abuse of playnge at the dyce and cardes. And generally al the euyll es that may be thought procedeth and cometh of this abuse. I demaũde frome whens cometh at this daye so many blasphemynges agaynst god and the blyssed vyrgyn Marye/ and ayenst all the sayntes of paradyse. Inswereth zacharie. Ciuitas replebitur hominibus ludentibus. The cyte is replete with cuyll and dampnable players/ contrarye to good polyce and thynges publycke/ the whiche peruerteth the good condycyons/ and purchaseth the abuse to playe at the dyce and at ỹ cardes. Fro whens cometh so many homycydes/ murdres/ fyghtynge/ kyllynge/ murmurynge/ cuttynge of legges and armes/ and castynge in to the ryuer. Inswereth zacharye. Ciuitas replebitur. &c. It is the abuse to playe at the dice and cardes. Fro whens cometh soo many auarices/ rappynes/ vsurves/ and theftes. Inswereth zacharye. It is ỹ abuse of playnge at the dyce ỹ cardes. Fro whens cometh it that so many yongmen robbeth theyr kynnesmen/ ỹ seruauntes theyr maysters and maystresses/ the men of the chirche the goodes of the poore people. Inswereth

zacharye. Certaynly it is the abuse of the playng of the dyce and cardes. What is the cause that so many good houses is lost/ the doughters abyde unmaryed/ ỳ chyldren unpurueyed. Answereth zacharye. It is the abuse at the playnge of the dyce and cardes. Fro whens cometh it that there is so many poore wedowes in grete necessyte/ the orphelyns all naked that bathe not brede for to ete. Answereth zacharye. It is the abuse to play at the dyce and cardes. What is the cause of soo many glotonyes/ dronkenshippes/ lecheryes/ aduoutries/ fornycacyons/ vyolacyons of yonge maydens/ & ledynge vnto perdycyon. Answereth zacharye. Ciuitas repleb̃itur. &c. Certaynly it is the abuse to playe at the dyce/ and cardes. What is the cause of so moche defylynge & lettynge at nought god our creatoure and oure moder holy churche/ to breke the holydayes and the fastes cõe maunded/ lesynge the masse and euensonge and ỳ sermons. Answereth zacharye. It is the abuse of playnge at the dyce & cardes. Fro whens cometh so many noyses and debates/ and dyscencyons in maryage betwene the husbande and the wyfe/ it semeth ỳ it is an helle Answereth zacharye. It is the abuse to playe at the dyce & cardes Wherfore is it that they leue to doo almesse to paye theyr dettes/ and accomplysshe the testaments of theyr kynnesmen deed/ and to paye the dysmes and rentes of the churche. Answereth zacharye. It is ỳ abuse to playe at the dyce and cardes. Fro whens cometh it that so many wyues are beten and hurte/ yll clothed & that some of them deyeth for hongre with theyr chyldren. Answereth zacharye. It is the abuse of playnge at the dyce and cardes. Fro whens procedeth so many

hates/ enuyes/ yres/ intryenge the other. Anſwereth zacharye. It is the abuſe to playe at ꝑ dyce and cardes What is ꝑ cauſe that ſoo many yongmen and ſones of good houſes are taken of the Juſtyce/ put in pryſon/ & hanged to the confuſyon of theyr frendes. Anſwereth zacharye. It is the abuſynge to playe at the dyce or at the cardes. Fro whens cometh it that many yong chyldren are ſo dyſſolute and gyuen to vnthryftynes/ glotons/ ſaucy/ lyers/ and wyll do nothynge/ are rebelles and inobedyentes to theyr frendes/ & ſomtyme leueth in neceſſyte theyr faders and moders/ and wythout takynge leue gothe ferre and nere. Anſwereth zacharye. Cuntas repletibitur hominibus iudeꝫbus. It is ꝑ abuſe to playe at the dyce and cardes. And thus you ſe manyfeſtly that this abuſynge maketh horryble woundes in cryſtendome/ and how it is cauſe of the perdycyon not alonely of the goodes temporell/ but alſo of the bodyes & ſoules. What remedy/ what is to be done/ wyll not my lordes of the churche and gouernours of the comon welfare do for the loue of theyr god/ lorde/ and ruge ſouerayne/ and for the welthe and proſperyte ſpyrytuell and corporell of theyr ſubgectes as they are ſtraytly bounden after ꝑ dute of theyr eſtates & offyces/ they ought for to leſe bothe etynge drynkynge and ſleppynge for to thynke & purpaye therfore/ for it toucheth theym ryght nere/ and ought to be right Joyous to fynde ſome meane to deſtroye & hele this horryble peſtylence & abuſe dampnable. Now vnderſtande yf it pleaſe you/ there is but one thynge as it is ſayd in the decretall de penitentijs et remiſſionibus in the chappytre. Cum infirmitas Remota cauſa remouetur effectus. Wyll you

make an yll tree for to dye in your garden / cut the rote of the same euyll tree and it shall bere no more yll frupt Wyll you take awaye all the euylles and sclaundres of the whiche we haue spoken / take awaye all the dyce & all the cardes in your eyes boughs and townes and brēne them / for it is a generall rule. A destructione cau se sequitur destructio effectus. ye muste dystroye ꝑ dy= ce and the cardes and the playe shall cesse / and conse= quently the euylles that folowerh. There is not he but that they knowe it. And it is that the whiche my lorde saynt Poule sayeth in the auctorite aboue spoken. Pro uidentes bona non tamen coram deo sz etiā corā omni bus hominibus. That is for to saye that for to haue pa radyse it suffyseth not to be good before god / but also to do good werkes and operacyons before the people for to shewe and teche them the ryght waye vnto parady se as they are bouden.

¶ The .ix. that dampneth them for the playes are they that lenneth money to a hasardoure for to playe at the dyce or at the cardes. One shal fynde soner a man that wyll lenne syluer vnto a ryottour or hasardoure / than they wyll do vnto a good man in his necessite / the whi che is an euydent and open sygne that they are the my nysters and seruaūtes of the deuyll. Shall a player sa ye go we to playe. His felowe shal answer I haue not a halfpeny. Take no thought shall the other saye I ha ue ynoughe for vs bothe. And thus for ꝑ deuyll he shal soner lenne ten nobles than he wolde do for the loue of god ten shelynges to a good man in his grete necessite yf he sholde dye for hongre. O how it is grete yl for to lenne money to the players.

¶ The.x. that dampneth theym by the playes are they that seruyth the players gyuyng them fyre and candel There is that seruyth the players all the nyght beynge before them/and shall take somtyme a noble for a candell/and yet the tapster wyl not be ashamed to saye þ it is for to marye her doughter. And þ vnhappy players shall let her take it with a good wyll/in sayinge within theyr hertes/she wyl condyscende more sonet to our requeste/she shall let her be kyssed and groped/or yf þ she maye not entende she shall sende her grete doughter/lo here is a fayre begynnynge for to be a good wyfe.

¶ The.xi.þ dampneth them by playes are they þ abydeth for to beholde þ players/they do more grettet hurte than they wene/and byleue that all the blasphemynges/deceyuynges/lesynges/and other synnes that is cõmytted there is transported to theym that beholdeth them. For they proue þ games. How is it possyble that one may stande beside the fyre without warmyng hym And therfore sayeth the wyse ecclesiastici xiij. Qui tetigerit picem inquinabitur ab ea. That is for to saye/who that toucheth colyn he shal be spotted or maculed And sayeth after. Qui communicat superbo induet superbiam. Who that haunteth a proude man shal become proude also. I demaunde you sayeth sayne Bernardyn who maye beholde theym that cõmytteth actuelly the synne of lecherye without beynge spotted w synne. What is he that doubteth that he that beholdeth þ players cõmyth not in more grettet synne than they that beholdeth them that cõmytteth lecherye. How be it/it is so that they are parteyners of all the synnes that is done and cõmytted there/as sayeth saint Poule the ap

postle ad Ro. primo. Digni sunt morte non solū qui ea faciunt sed etiam qui consentiunt facientibus. That is for to saye that not alonely they that cōmytteth ꝑ sinne are worthy dethe eternell but also they that consent to them that do the euyll for the prophete Dauyd sayeth. Cum peruerso peruerteris. With the euyll sayeth he ꝑ shalte become euyll. Of this speketh the holy scrypture in the thyrde chappytre in ꝑ booke of Thobye where as is made mencyon of a good mayden god wyll that there be many suche ones that sayd in this maner. Numq̄ cum ludentibus me miscui neq; cum his qui in leuitate ambulant particeps me tribui. She was in greate trybulacyon and desolacyon this good byrgyn. For vntrwthly they had done her a grete reproche. And euen so as she sholde she put her in orayson to appease god and sayd. Lorde god I haue done you this lytell seruyce it is that I neuer medled me with the players Ha my lorde god I haue done this for the loue of the I haue not ben in the daunces with the lyght maydens. It semed her that she had done a grete seruyce to god and therfore that god sholde gyue her that whiche she demaunded and also she obteyned it. For she was maryed vnto a good man the sone of ꝑ good Thobye. And at thys daye they vaūt them. Shal my burgeyse saye. It was I that they came for too fetche to the banquet. I haue foūde suche a facyon of a gowne I haue worne it fyrst I haue founde suche a playe and shall vaunt her and the doughter shall saye. My moder I am the fyrst that hath songe this songe. O myserable thou reioysest the of the euyl that thou hathe done wepe wepe & demaūde pardon of god. Of the euyll that they do that behol-

deth playe the players / beholde also that the whiche ỹ
lawe cyuyle. In predicta autentica interdicimus / he-
re aboue alegged. Whiche is argument that suche sin
neth mortally / where as it is expressely defended to be
bery felowes with the players / and not to beholde the
playe. And marke well the punycyon that he ought to
haue after the sayd lawe that doth the contrarye. He
ought to be closed in a mynstre by the space of thre yere
to do penaunce. And yf he haue a benefyce he ought to
be suspended from his benefyce. Lo here an argument
that they synne mortally for / for synne venyell they gy
ue not suche penaũce. And this is confermed in ỹ sayd
decretal. Clerici officia. de vita et honestate clericorum
that was made at the consyle generall. What shall we
saye of them that playeth openly in ỹ strete / & of theim
that beholdeth them. But at this tyme we make no cõ
scyence therof for aswoche as there is no correcyon do
ne. And right often they ỹ playe are the aretest / & they
that ought to chastyse the other. Alas we se euery daye
that they the whiche sholde be the example to lyue wel
to the symple folke / are the spectacle of vnthryftynes.
¶ The .xij. that dampneth them by the playes are they
that myght let them and haue auctorite to do it as the
prelates of the churche / the men of Justyce / the gouer-
nours of Cytees / the lordes terryens / and all they ỹ by
theyr offyces or by theyr othes are bounden for to pu-
nysshe the open synners. For ỹ whiche god punysshed
a hole comynalte. And therfore it was sayd & answered
by the cruchyre to kynge Robert prayenge god at or-
leaunce for the peas of his realme of Fraunce ỹ he shol
de haue none yf he chastysed not ỹ blasphemynges in

especyall/and al other open synnes of this realme in ge
nerall/ as is founde in the cronycles and storyes. And
consequentlyy ought to forbydde these players and take a-
waye the occasyons to playe syth that there proceedeth
so many euylles and synnes/and yf they labour not to
take them awaye they consente to ỹ euyl. For it is wry
ten.ii.q.i.b. distinctione.capi Culpam.vbi dicitur. Cul-
pam facientis procul dubio hz q̃ quod potest corrigere
negligit emẽdare.and folowyth Negligere cũ tu possis
deturbare puersos nihil aliud est q̃ fovere:& proba-o-
disse scuicia q̃ condẽnat errantes. We saye marueylles
that we shall do none euyll. Certaynly at ỹ houre that
we shall punysshe the synnes we shall shewe ỹ we hate
the euyll. But and we make dyssymulacyon / it is syne
ỹ we gyue fauoure. It folowyth in this chapytre. Ni-
chil prodest alicui non punire proprio que puniendus è
aliend peccato. Suppose ỹ thou arte not a harlot / nor
player what shall that prouffyte ỹ yf thou be dampned
for the synne of other as helpis dampned for the sinne
of his cyldren for all that he was good hymselfe of ỹ
whiche speketh sayut Jherome. Ely pro iniquitate fi
liorũ suorum damnat" est corripuit q̃dẽ eos sed lenita-
te patris non auctoritate pontificis. hec hieronimus.
And to the ende that this grete good may ysshue in effec
te and the better to take awaye ỹ occasyons of playng
I counsayl and requyre euery body that desyreth to be
saued and to gyue none occasyon to other for to synne
nor of dampnacyon that hathe the dyce the cardes &
the tables with other playes that you brenne them in
a fyre/and sacrefyce them to our lorde. So as they we-
re deputed for to doo sacrefyce vnto the deuyll of helle/

For god cõmaundeth in his lawe ryght so as it is Wry
ten primi paralipomenon decimo quarto.ca.et deutero
nomij.du.that the thynges that hathe ben dedycate to
the deuyll of helle sholde be dystroyed and brente with
in the fyre. And so dyde the kinge Dauyd of the ydoles
of the Philystyns how wel that they were of greteva
leure. And yf that you do so the good lorde for the fere
lour and honoure of whome you do it he shall rewar=
de you well and not for that in so doynge I make you
perteraers of al the meses that I shal synge hereafter
Dalas none ought to be withdrawen from doynge so
good a werke for thre consyderacyons. The fyrste as
vnto god. The seconde as vnto hymself. The thyrde as
vnto his neyghboure. The fyrste consyderacyon as vn
to god is that euenso as god hathe ben iniuryed with
suche instrumentes and openly offended by the grete
dystruccyon of the same be the deuyll confounded and
god honoured as it is Wryten in the decretall. de pen
tentijs et remissionibus.ca.primo. Manifesta peccata
non sunt occulta correctione purganda. That is for to
saye the synnes manyfest ought to be punysshed openly
The seconde consyderacyon as vnto hymself is to the
ende that the occasyons to playe whiche is the instru=
mentes of the deuyll be taken awaye for so as we ha=
ue sayd before. Remota causa remouetur effectus. Ta=
ke awaye the instrumentes and they shall playe no mo
re. And yf you wyll not brēne them it is synne that you
are not contryte of your synnes and that you haue noo
purpose to leue these playes dyabolyques. The thyrde
consyderacyon is as vnto his neyghbour for euen soo
as by the playes and synnes that hathe ben cõmytted

by theſe inſtrumentes they haue ben ſclaũdred and dy
ſtroyſhed/thus by the dyſtruccyon they ſhall be cdyfy
ed and haue the ſayd playe in abhomynacyon. And ta=
ke good kepe that by auaryce and by the ſuggeſtyon of
the deuyll there abyde none in your houſes/ and in ly=
ke wyſe of the tables that they be not conuerted in too
ſome prouſhytes of the houſe/ as it is ſo that a true peni
tent hathe not alonely abhomynacyon of his ſynnes/
but alſo of all the thynges by whom the dyuyne matef
te is offended. For ỳ chylde sheweth not to haue loued
his fader that voluntaryly and wyfyngly vſeth ⁊ ſer=
ueth hym with the knyfe that his fader hath ben ſlayn
with. By the thynges aboue ſaid the chirche of the cur
ſed folkes ſhall be dyſtroyed/ and the players thrughe
the grace of god chaſtyſed/ and the ſynnes of the playe
to be confounded with the deuyll of helle. And the ver=
tues and good condycyons ſhal take augmentacyon ⁊
encreaſynge in the people. The whiche thyng pleaſeth
it ỳ mercyſ of god to vttre vnto vs of his benygne gra
ce and pyte. Amen.

The kynge ſaynt Loys conſyderyng ỳ cuyl
les that folowyth of ſuche maner of playes
forbode ⁊ defended throughout al his real
me euen ſo as it appereth by his conſtytu=
cyons and ordeynaunces made and pronounced at pa
rys/ the yere of grace. M. two hondred ⁊ foure and fifti
in the moneth of decembre. Out of the whiche conſtytu
cyons hathe ben extracte the artycles that folowyth.

¶ The fyrſt artycle.

¶We wyll and cõmaunde that all the baylyfes of our realme/and all other haunyge offyce vnder them/and that receyueth wages of vs be not so hardy to pronoũce ony vnsurpous worde agaynst the honour of god of the vyrgin Marye or his sauntes. Moreouer that they absteyne them from all playes of dyce and cardes/and from fornycacyon/& from frequentynge of ỳ tauernes

¶The seconde artycle.

¶Moreouer we defende straytly that none be so hardy to playe in ony maner at the dyce and cardes.
¶Item we wyll and ordeyne that al they that kepeth suche manere of instrumentes to playe/or for to make to playe to be greuously punysshed. In lyke wyse that through all our realme it be defended to all werkemen to make suche cardes and instrumentes.
¶At the begynnynge of the aboue sayd ordeynaunces royall is thus wryten. We wyll and ordeyne ỳ all baylyfes/prouostes/vycoũtes and mayres of townes and al other constituted in offyces vnder them be constrayned & sworne/that they shall kepe and make to be kept to theyr power the sayd ordeynaunces and constytucyons. And yf by aduenture our baylyfes are transgressours of the sayd swerynges/we ordeyne that they be punysshed in theyr goodes/or in theyr bodyes yf nede be reseruynge for all that the punycyon to ourselfe/or to some body cõmytted and deputed by vs to do the same. But yf the prouostes/mayres/vycoũtes and other officers vnder the sayd baylyfes vyolety theyr sayd othes we wyl that they be punysshed by the baylyfe w̃

the counsayll of the Justyce in takynge wytnesse of so me good men.

¶ The abouesayd constytucyons are wrytten amonge other in a boke wrytten in parchement beynge in the lybrarye of the ryall college of Nauarre founded at Parys unrytled the boke of customes of dyuers countrees and the ordeynaunces of sayntt Lowys.

¶ Here after folowyth some opynyons of holy & venerable doctours vpon the mater of the dice and of the cardes.

¶ The fyrst is of sayntt Bernardyn in the boke that he hathe made of the crysten relygyon in the sermon.xlij. artycle.iij.cha.ij.

BY the opynyon of the said saint Bernardin and of the other doctours here after named is apperyng that they and tho that maketh dyce and cardes/ and they that by them and sell them synneth mortally/ for they are al consentynge of the euyll/ and dothe it togyder/ soo as sayeth the rule of droit of them that are occasyon of the euyl. Qui occasionem dampni dat: damnū dedisse videtur. That is for to saye. He that gyueth occasyon of yll semeth to do the euyll. And also suche arte ought to be defended/ reason is/ for it is agaynst the welthe of the soule/ and agaynst the vtylyte and prouffyte of the thynge publycke/ and to the domage of the same in asmoche as it vndothe the good vniuersall/ beholdynge the good partyculer. Item it is agaynst the tyght in asmoche as it begyleth other

the whiche thynge is defended of the lawes/ye of the lawe of nature/of scrypture and of grace/and also by lawe humayne as it is noted in the fyrst of the instytutes at the paragraphe Juris precepta sunt hec.&c.

¶Item sayeth the sayd holy doctour in the opynyon a boue specyfyed that all the persones aboue named are perteyners of the cuylles that procedeth of the sayd dyce and cardes/that is blasphemynges agaynste god/& forswerynges/thefres/begglynges/and other cuylles and grete sclaundres. And tynably the fruyte ꝑ cometh of players is but cuyll. And yf you wyl knowe it Jhesus our redemptour sheweth to knowe them in the.vij. chappytre of sayut Mathewe. A fructib⁹ eorum cognoscetis eos. That is for to saye by theyr fruyte you shall knowe them.

¶Item the sayd arte and other lyke are defended bycause that sorte concordeth in them as sayeth ꝑ lawes tyuyles/and also the droit canon. And all they that occuppeth them shall yelde accountes before the iugemẽt of the holy tryuyte. And this may be vnderstand of the other playes of chaunce..

¶The seconde opynyon is of mayster Anthony of Florence in his seconde partye/in the fyrst tytle/in ꝑ.xxiij. chappytre/and.xiij.pa. The opinion of this doctour is ꝑ the sayd persones aboue named synneth mortally sayng thus. To speke of the makers of dyce and of cardes & sellers of the same they synne mortally/bycause that the men vseth them moost in synnyuge mortally/wher

fore it muſt be ſayd that the ſayd perſonages aboue na
med maye not be excuſed frō deedly ſynne ſeynge ꝑ the
re is none that careth for the euyll ende of the arte/ and
maye not be aſſoylled ſaue that they leue the ſayd arte/
as ſayeth the droyt cano/ as it is noted in the patey in=
tytled de penitentia diſtinctione.b.in the chappytre.Fal
las/in the chappytre.Fratres.And in the chappytre.Ne=
gocium.ꝛc.

¶ The thyrde opynion is of mayſter Ange de clava
ſio in his ſomme in the tytle ars/ ꝛ paragraphe.ii.

SAyeth this doctour/ all they and tho ꝑ ma=
keth dyce and cardes and other ſcryptes
by whiche oftentymes is in deedly ſynne
thoſe that occuppe them/ may not be aſſoyl
led but ꝑ that they leue theyr craffte.

¶ The fourth opynyon is of mayſter baptyſt in his
ſomme called roſelle in the tytle. Negociatio.

ANd he ſayeth thus. They that make dyce ꝛ
cardes are not excuſed/ for the mooſt often
the men in playenge abuſeth them with ꝑ
ſame/ and is ſtyred vntoauaryce/ and not
for cauſe of recreacyon as one ought to do in all playes
without onp malyce or decepcyon.

¶ The.b.is of mayſter Henry Herp in the booke ꝑ
he hathe made of the cōmaundementes of the lawe
vpon this worde. Non furtum facies.

THis venerable doctour sayeth as the other/ and also sayeth more ouer. Suche folke are not excused by ygnorauncē. For they ought to knowe it. As dyuers knoweth well that suche playes may not be made without abusynge/ reason is. For euery body ought for to knowe to what ende the arte drawe th that he wynneth his lyuynge by/ That is for to wyt yf it be honest or not/ or to the preiudyce of the comon welfare or of his neyghboure or otherwyse. He the whiche ygnoreth this is culpable of synne as it is noted in the drou canon extra de inuc. et dam. da. in ỹ chappytre Si culpa. And it is to be noted that euery arte and humayne offyce ought not to be excercysed but yf that they be well prouued to be necessary and leyle after reason and humayne equyte to the lyfe of men the whiche thynge god the creatour sygnyfieth in genesis in the thyrde chappytre sayinge to Adam. In sudore vultus tui vesceris pane tuo. That is for to saye In the swete of thy body thou shalte wynne o Adam & shal vse thy brede. In the wynne vs clerely ỹ we ought not to entende to no labour/ nor to none arte saue vnto that the whiche is to the sustenynge of the lyfe humayne ordeyned and establysshed. To this purpose/ sayeth Crysostome vpon saint mathewe. Eas solas oportet artes vocare que necessariorum et corum que continent vitam nostram sunt distributiue et constructiue. That is to saye. It behoueth onely to call and name ỹ sciences & artes to be sciences by the whiche we may haue and wynne the thynges necessary and prouffytable to the sustenynge of our lyues corporall. Wherby yf ony crafty man abused with his science as we se of-

tentymes/how well that by hym ꝑ ſcyence is not euyll notwithſtandynge it ought to be erturped and defended by the auctoꝛyte of the pꝛynce after the documents of Plato in his polytykes ꝑ he hathe made de regime of the comon welthe.

¶ The.bj.oppynyon is of mayſter Ambꝛoſe Sphiera in his quadꝛageſimal de ſtoꝛib⁹ ſapientie in ꝑ.xxxbj ſermon/in the ſeconde partye/in the thyꝛde concluſyon towardes the ende.

THe oppnyon of the ſayd mayſter is ſuche./ All they that ſelleth/byeth/oꝛ lenyeth dyce tables/cardes/and other ſemblable inſtrumentes ſynneth moꝛtally/and are pertteyners of all the crymes and euylles that ꝓcedeth by ꝑ rule aboue reherſed. Qui occaſionem.ꝛc. Example poſytyf. I demaunde ſayeth ꝑ ſaid doctour/what euyl ſholde it be ꝑ ſome Werbeman made/oꝛ ſolde/lened/oꝛ gaue a knyfe to ſome euyll body murdeꝛer/to the ende that the true innocentes and good men were kylled & ſlayn To anſwer truely it ſholde be a grete euyll. And by more ſtronger reaſon it is moꝛe gretter euyll without cõparyſon to playe at the dyce and cardes/foꝛ there ꝑ ſoule is wounded vnto dethe ſpyꝛytuell/and god is there offended and blaſphemed/his gloꝛyous moder/and ꝑ blyſſed ſayntes of paradyſe/pytoully & deteſtably dyſpyted and pactured/fyghtynges bonycydes/and dyuers outrages amongeſt the one and the other. And fynably euyll and ryght vnhappy examples wherof dyuers gothe vnto dampnacyon eternal wout remedye.

And for conclusyon the worlde is al full of this abusyō that is cause of dyuers grete punycyons that god sendeth in chastysynge. O vnhappye & dampnable inuencyon for the whiche without remyssyon dyuers gothe in to helle in dampnacyon lesynge ỹ salute of theyr soules. And this is spoken to euery body as well makers as byers/preestes/offycers/and lordes of landes/and generally to them that holde the instrumentes of suche playes. seeing they that make the thynges aboue sayd/& that occuppeth them/the whiche maye not be assoylled without doynge open penaunce/so as sayeth the texte. Extra de penitentijs et remissionibus. in the fyrst chapytre. And the glose in lyke wyse sayeth that ỹ synnes done openly/ought to be amended and chastysed openly. So sayeth the droit canon in the seconde cause/fyrst questyon/in the chapytre. Si peccaueris. Be ỹ synnes of lytell blame or of greate. Reason. It is for to take awaye the sclaundre that myght fall amonge dyuers other. The open penaunce of suche folke is suche/ỹ euen so as they haue occupyed the sayd crafte and playes openly that ryght so they bere the instrumentes of these cursed playes in to ỹ myddes of ỹ comon place/& that the offycers of townes and cytes make all togyder too be brente or elles they are culpable of the dampnacion By the whiche appereth clerely by the opynyons of ỹ sayd doctours and auctorytees aboue spoken that the sayd art of dyce and of cardes and other playes are defended & forboden. And they that make them/that selle them/they that bye them/they that lenne them/or they that hyreth them/and they the whiche kepeth them in theyr houses/chambres or other places or manoyres/

knowynge and wyttynge the euyll ende and abuſyon that by ỹ ſame folowyth ſynneth mortally. And yf they do not penaunce and ſatyſfaccyon they are culpable of eternall dampnacyon.

¶ The oppynyons aboue ſayd haue ben vyſyted at Parys by .xij. venerable doctours of the faculte of theologye / the whiche haue founde the ſayd oppynyons good / and reaſonable / and ſayeth that ſuche men is not in ỹ eſtate of grace but gothe vnto dampnacyon yf they do not penaunce and leue that dampnable craſte. And enſygneth and techeth a reaſon amonge the other cuydēt to conferme all the thynges aboue ſayd / the whiche is ſuche.

¶ Alſo often and many tymes as of an operacyon / or of a craſte the whiche one may well forbere yſſueth as many euylles or more than goodnes / they ought to be taken awaye & denyded from ỹ comon welthe. Nowe it is ſo ỹ out of the playes of chaūce & inſtrumentes for to playe the whiche one may well forbere yſſueth innumerable euylles / and fynably no goodnes as the experyence ſheweth / wherfore it is neceſſarye for ỹ helth of the ſoules / and the peas and vtylyte of the comon welfare that they be condempned and forboden with all ỹ inſtrumētes that appertayneth to ſuche playes of chaūce and haſarde / as is the dyce / cardes / tables and other lyke or ſemblable.

¶ In lyke wyſe we haue aſked ỹ oppynyon in this matter of foure lordes counſayllers in the parlyamente of Parys / the whiche hathe anſwered euenſo as the doctours / and is of theyr oppynyon. This ought ỹ confeſſours to note well / and all they that haue ſoules in go-

Cupon horrible and meruayllous shewed to my lorde sayne Cyrylle vysyppie of ꝑ glorpous sayne Jerome.

AJ lorde sayne Cyrylle in a boke intyled the booke of the dethe of my lorde saint Jherome in the .xvij. chaptre of the pystyll conteyned in the sayd booke the whiche wrote vnto sayne Justyn where as he maketh mencyon of ꝑ myracles of the glorpous sayne Jherome / he recyteth one amongest the other moche horrible of theym y are gyuen to playenge. And the sayd sayne Cyrylle sayeth/ J had a neuewe named Rufus the whiche was gyuen me in gouernynge bycause that his fader & moder deyed whan he was but a pere of aege / by my wyll J wolde that he had neuer yssued out of ꝑ wombe of his moder to the ende that he had not suffred that the whi che he suffre nowe. J had gouerned hym with as grete dylygence as J myght. The poore vnhappy wared in aege and not in verap sapyence / he wared also in beaute corporell and not in the beaute of the soule / in suche wyse that for his beaute honeste bounte / and sapyence moundayne he was honoured of euery body meruayuly. At the aege of .xvij. pere the poore vnhappy & mysserable creature dyed / of ꝑ whiche they that knewe hym were so sorowfull in weppynge and bewaylynge hym y a moneth after his dethe With grete payne were they appeased. But certaynly te weppynges and lamentacyons were not suffycyent for that whiche was happened hym. And for as moche as J had loued hym

entyerly/ dyuers tymes I haue made my requeste to ỳ
glorious sayut Jherome ỳ it pleased hym for to shewe
vnto me what was become of my neuewe. And by ỳ
merytes of the sayd sayut Jherome I haue obteyned
that whiche I haue demaunded. For one daye among
the other as I was in prayer at the houre of .xi. of the
clocke I felte so grete a stynke that I might not suffre
it. And as I thought in myselfe fro whens proceded so
grete a stynke in lyftynge vp myn eyen I sawe aboue
my heed my poore neuewe in a semblaunce and figu-
re moche horryble/ in suche maner that I durst not be
holde hym ones agayne/ for he was bounde with gre-
te chaynes ardaunt full of fyre/ and as a furneyse caste
stynkynge flambes oute. At this vysyon horryble soda
yully toke me suche an incomparable fere that whan I
wolde haue spoken vnto hym I myght not in no ma-
ner. Fynably at the laste a lytell after I began for to ta
ke spyryte to me/ and all trymblynge began for to spe-
ke in demaundynge yf it was my neuewe. And then w
grete syghes & houlynges he began for to saye in thys
wyse. A myn owne wyll that I had neuer ben created
vpon the erthe/ to the ende that I had not ben delyue-
red to the greuous payues and tormentes that I en-
dure. Alas myn vncle knowe that I am eternally con
dampned to be in the payues and prysons perpetuall
of helle/ there to abyde and remayne for euer with al ỳ
deuylles and cursed dampned men and women. And
then whan the blyssed and holy sayut Cyrylle had her-
de the grete wo[illegible]ynges complaynets and lamentacy-
ons that his neuewe had made there before hym/ and
consyderynge his inestymable payues and tormentes

and how he was perpetually condampned in to ỹ pay nes of helle began for to saye. Halas what shall I saye Certaynly after that I had herde my neuewe I haue had so grete doloure that dyuers tymes I haue ben so re abasshed ỹ my soule departed not fro my body. And after ỹ I had spoken longe to hym I demaunded hym why he was so greued / & he answered ỹ it was bycau se ỹ he had taken dylectacyon in playnge in ỹ Worlde / without confessyng it / wherfore I am depryued from the mercy of god. And after these thynges hevanysshed away leuynge suche a stynke behynde him ỹ neuer af ter none entred therin. By this exãple none oughte for to playe / for it dysspleaseth god moche greuously. These thynges consydered of the holy saynt Gregorye he said ◌ pctõr momẽtaneũ ẽ qđ delectat scz in hoc mũdo: eter nũ vero qđ cruciat scz in inferno. Alas sayeth saint gre gorye poore moũdayne all the delectacyons ỹ thou ta keth in this mysserable worlde in these playes dyaboly ques in thy body / in clothes dyssolute / and other vices it is but a momente. Eternũ vero qđ cruciat / but ỹ tor mentes of helle are eternall / without ende. Of the whi che paynes the holy man Job reherseth twayne in the xxi. chappytre of his boke where as he sayeth. Transi bunt ab aquis nimiũ ad calorẽ nimiũ. Job sayeth that amonge ỹ grete paynes ỹ is in helle there is two hor ryble & mervaylous / ỹ one is of fyre ardauntly brenning & the other is of ysy Water / the whiche two paynes no tongue can expresse. And therfore sayeth saynt gregory all the strengthes of the bodyes & soules of ỹ wretched synners are in the two paynes before them in angme tynge of all theyr paynes and tormentes.

Jtē yf there were a stone a thousande tymes more gre
ter than all the erthe/ & that there came a byrde fromne a
C.M.yere.to a.C.M.yere & no soner/ and that for euer
ry tyme he toke of the stone also grete alonely as the.x.
parte of a corne of whete/ so y in.x.C.M.yere he hadde
not taken but a pece also grete as a corne: and that god
had made promesse to a dampned y whan the sayd sto=
ne sholde be al eten & no soner he sholde haue not y glo
rye of paradyse/ but releasynge of his payne. The sayd
dampned sholde be alredy dyscharged of one of y gre=
test paynes of hell. That is that he sholde haue release
whan the stone were eten. But alas alas alas & a.M.
tymes alas whan sholde it be. And for all y all the dam
pned are deuoyde of suche truste/ for they knowe wel y
that they shal neuer departe from thens. And this pay
ne y is dyspayre none can comprehēde. O pyteous her
tes thynke profoundly where becometh youre aege & /
your tyme thynke where is your loue and your vnder
standynge. Thynke whether you are in the way of glo
ry or in the waye of torment. And ymagyne that there
is a hondred mylyons in helle that yf they had halfe an
houre of y tyme y you haue/ they wolde make suche dy
lygence & suche penaunce y they sholde neuer retourne
thyder agayne. Alas who maye thynke the grete com=
playntes and lamentacyons y they make without cea
synge for the tyme y they haue lost/ wherin they myght
haue wonne paradyse. How lytell hathe lasted our ioy
and pleasaunce moundayne. Alas What hathe prouf=
fyted vs honoures/ rychesses/ and delytes/ grete castel
les/ houses/ dygnytees/ offyces/ al is passed sonet than
the wynde/ & there is lefte vs but maledyccyon of god

The chir.

G.j.

myſerye and torment. Curſed be the houre that we we re euer borne of our moder / We haue loſt the merye of the paſſyon of the ſauyoure / We haue loſte paradyſe & eternall benedyccyon. Alas god wherfore haſte ỹ creatod vs curſed be the creatour ỹ creature / and ỹ houre alſo of the creacyon. We are wel curſed and confoũded We maye crye longe curſe and blaſpheme / one can not conforte another / but well dyſconforte O how it is an horyble thynge cruell / and to be redoubted to offende god and breke his cõmaundementes / it is to late to re pente hym there. Suche lamentacyons and other like is in the ſonge of the vnhappy dampned / of ỹ eſtate of wbonde and of they: paynes none can ſpeke nor wryte playnly in compacyon of that whiche they ſuffre but thus notwithſtandynge who that well beholdeth and conſydereth in his herte this that is ſpoken in this lytell treatyſe / he ought to conceyue fere yf euer by ſcrypture or other maner he had ony And to this purpoſe is founde by wrytynge that a man erreſſiuely mondayne and full of all vanyte named Fulkes. Ones amonge ỹ other he laye in a bedde ryght ſofte and delycyous but he myght not ſleye as he deſyred / and anoyed him that the daye came not / not for to go to the maſſe or do ſome good but for to exercyſe his folyes and worldely vanytes. And he beynge in ſuche anoye thought profoũdly in hymſelfe what doloure he ſholde haue yf he were condampned for to abyde there in bedde by the ſpace of two or thre yeres without other lyght or body. And cõceyued in hymſelfe that for no ſõme of golde nor ſyluer he wolde not endure that payne and torment. And after he thought more depely what it myght be of theym

that were in purgatorye by the space of a hondred yere in sharpe fyre / & what greefe they endured in abydynge the Joyes of paradyse. But as god wolde he thoughte more ouer on them that were dampned in helle perpetually in grete tormentes / wherof he had soo grete fere and drede that anone after he entred in to the relygion of Cisterciens. where as he profyted so moche in meditacyon and perfeccyon thynkynge on ỳ paynes of hell that he was chosen to be the bysshop of Tholouse in ỳ whiche dygnyte he fynysshed his dayes ryghte holyly and wente vnto the glorye of paradyse. By this example appereth clerely the grete profyte ỳ cometh from holy medytacyon and thynkynge on the paynes of hell and of the longe contynuynge of the same the whyche profyte declareth the prudent Eccles. xviij. ca. in sayng. In omnib⁹ operib⁹ tuis memorare nouissima tua & in eternum non peccabis. That is to saye. O poore synner in all thy werkes and operacyons haue remembraunce of the houre of thy dethe / of the Jugementes of god of the paynes of helle and of the Joyes of paradyse and thou shalte neuer offende god. so be it. Amen.

¶ This present treatyt hathe made to be prynted two venerable doctours of the faculte of theologye at Parys mayster thomas Harnet curate of sayne Nycolas of the feldes / and mayster Nowell beda prynceypall of the ryght ruled college of Montagu The yere of our lorde. M. CCCCC. xj. the. xvij. daye of Auguste.

¶The .v. penyng creatures.